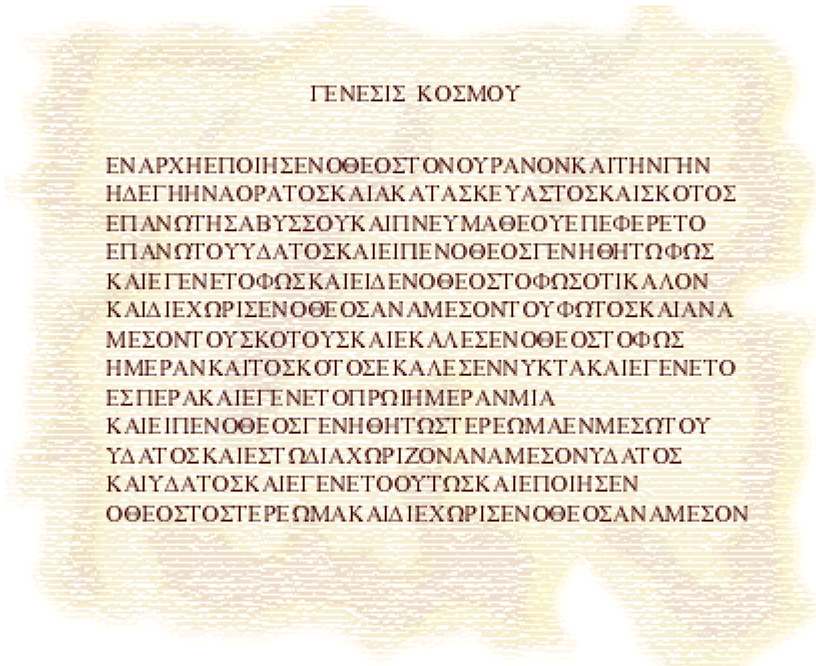


Notes on the Septuagint

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1.0 Preface

This project was begun to satisfy my curiosity about the New Testament authors' reliance on the Septuagint and to provide a framework to address the question of the appropriate source text for Old Testament translations into English. For those who are new to the Septuagint, I have provided an "Introduction," discussing the history of that translation. "The Septuagint in the Early Church" addresses how the Church in the West departed from reliance on the Septuagint under the influence of Jerome, though earlier writers had generally read the Septuagint and defended its use.

I investigated the New Testament authors' dependence on the Septuagint largely by comparing New Testament quotations of the Old with both the Septuagint and an English translation of the Masoretic (Hebrew) text. "The Septuagint in the New Testament" summarizes the methodology I employed in assessing those comparisons and the results I discovered. A large number of quotations agree in sense with the Septuagint, but disagree with the Masoretic text - I compiled a list of these verses, and a list of the occasions (far smaller in number) where the New Testament author used a Masoretic reading rather than one from the Septuagint.

Appendix B, "The Table of Quotations in New Testament Order," includes a set of symbols to indicate the extent of agreement (in terms both of meaning and of word choice) between quotations and sources. Each quotation is shown in Appendix C, "Detailed Comparisons," which displays the Greek of the New Testament, the Greek of the Septuagint, and English translations of the New Testament, the Septuagint, and the Masoretic text. Appendix C lists the quotations in New Testament order for ease of use with Appendix B. In Appendix D, the reader will find a sample of readings from the Dead Sea Scrolls which support the Septuagint against the Masoretic text. Appendix E consists of a table showing the books of the Septuagint as they appear in Rahlfs and in the three great uncial manuscripts. Appendix F is a collection of possible New Testament references to the books of the Septuagint outside the Hebrew canon (the "Septuagint Plus").[1]

Please note: I am not an expert in either Greek or Hebrew. A physicist by education, I have no formal training in religion, theology or scripture studies. I urge readers to treat the results presented here with caution. Should anyone find errors - particularly in my categorization of the quotations as either in or out of agreement with the Masoretic text - I will gladly accept informed correction. The reader who (perhaps with wisdom) doubts the validity of my characterizations of the degree of agreement in meaning between quotations and source texts may wish to rely on the judgment of the Greek New Testament (4th edition), which is also presented in the "Table of Quotations in New Testament Order."

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[1] These Notes originally appeared in over three hundred separate HTML files located at http://www.geocities.com/r_grant_jones/Rick/Septuagint/spindex.htm . Two appendices from the HTML version were not included here: a collection of discrepancies in the book of Genesis between the Septuagint and the Masoretic text, and table that illustrates an approach for the use of patristic scriptural interpretations in the translation of the Septuagint. The first was excluded because its key message, that the Septuagint and the Masoretic texts vary frequently and in ways that are sometimes significant, is made by Appendix D. The second is incomplete.

2.0 Introduction

The Septuagint is the most ancient translation of the Old Testament into Greek. The translators were likely Jews of the dispersion, living in Alexandria, Egypt.

The beginning of the Jewish presence in Egypt is difficult to date precisely. There may have been a Jewish colony there as early as the tenth century BC, when Shishak (Shashanq) invaded Palestine and took treasures from the temple and the king's palace (2 Chronicles 12.1-8). But certainly a number of Jews lived in Egypt after the murder of Gedaliah (~586 BC), when "the captains of the forces set out and went to Egypt; for they were afraid of the Chaldeans" (2 Kings 25-26). Jeremiah, Baruch, and the princesses also went into Egypt at that time, though Jeremiah prophecied that they would all "perish by the sword and by famine, until not one is left" (Jeremiah 43.6, 44.27). One expects, on the basis of that prophecy, that this was not the beginning of a permanent settlement. A lasting Jewish presence in Egypt can, however, be definitely dated from the the time of the founding of the city of Alexandria in 332 BC, when Alexander the Great granted them citizenship.

In time, the Jews in Alexandria lost familiarity with Hebrew, and spoke Greek instead. It was natural, then, that they would require a translation of the scriptures into Greek for public worship in the synagogues and for private study. An account of the translation of the Septuagint is told in The Letter of Aristeas, which claims that Demetrius Phalereus, who ran the royal library in Alexandria, urged the king (Philadelphus (285-247 BC)) to obtain a copy of the Jewish law for the library. Philadelphus sent a deputation to the high priest Eleazar in Jerusalem, and the result was that seventy-two elders arrived in Egypt with a copy of the Hebrew law written on rolls of skins in golden letters. They were given accommodations on the island of Pharos, and completed their translation in seventy-two days. The same basic account is given in Aristobulus, Philo, and Josephus.

Even if the account given in the Letter of Aristeas is inaccurate, it seems clear that the Hebrew Old Testament was available in Greek in Alexandria before the birth of Christ. As Christianity began to spread, the Septuagint was used with persuasive effect by Christian apologists - so well, in fact, that in time the Jews of the dispersion replaced it with newer works. For instance, a proselyte to Judaism named Aquila completed a extremely literal translation of the Old Testament into Greek about the year 128. Other translations were made by Theodotion of Ephesus and a certain Symmachus, called an Ebionite, also in the second century.

The most ancient manuscripts of the complete (or nearly complete) Septuagint are known as Vaticanus, Sinaiticus, and Alexandrinus. Vaticanus and Sinaiticus have been dated to the mid-fourth century, and Alexandrinus to the fifth.

Based on an earlier Hebrew original, the Septuagint departs from the Masoretic text[2] frequently. "The book of Jeremiah is noteworthy," for instance, "in that the present Hebrew text differs substantially from the Greek version (the Septuagint) in both content and order. Thus the Septuagint omits several passages (*e.g.*, 33.14-26) and combines the

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[2] The Masoretic text is the source from which modern translations into English are made. While the oldest complete manuscripts of the Septuagint date from the fourth century, the oldest complete Hebrew Old Testament, the Leningrad Codex, was copied in ~ 1008 A.D. Modern English translations of the Old Testament rely primarily on the Leningrad Codex as published in the Hebraica Stuttgartensia. For examples of Septuagint departures from the Masoretic text supported by the Dead Sea Scrolls, see Appendix D.

oracles against foreign nations into a single section following 25.14, though in a different order. In addition, there are many smaller differences from verse to verse. Remarkably, among the portions of the text of Jeremiah in Hebrew that are found among the Dead Sea Scrolls are not only those that reflect the standard Hebrew text but also those that reflect the text tradition represented by the Septuagint. It is likely, then, that these two text traditions represent the contrasting editorial work on the book of Jeremiah that took place in Egypt (the Septuagint tradition) and in Palestine or Babylon (the traditional Hebrew text)." [Introduction to the book of Jeremiah, The New Oxford Annotated Bible, page 960.] Around the end of the first century, the Hebrew text was standardized to a form nearly identical with the modern Masoretic text. Variant readings, such as those represented in the Septuagint, were no longer transmitted in the Hebrew language.

Another contrast between the Septuagint and the modern Hebrew Old Testament involves the canon of scripture. The Septuagint includes several books and sections of books absent from the modern Hebrew text: 1 Esdras; Tobit; Judith; 1-3 Maccabees; the Wisdom of Solomon; the Wisdom of Sirach (Ecclesiasticus); Baruch; the Epistle of Jeremiah; The Song of the Three Children; Daniel and Susanna; Daniel, Bel and the Dragon; Additions to the Book of Esther; Psalm 151; and the Prayer of Manasseh. The difference in content has been explained in various ways. Perhaps the most straightforward account is that the Jews of Alexandria had a relatively broad canon, which was generally adopted by the Christians as they employed the Septuagint as their Old Testament. The Jews of Palestine, when they established their canon around the turn of the first century at the council of Jamnia, may have been reiterating the position that had been more or less settled in Palestine for some time - though some books just made (Esther, Ecclesiastes, the Song of Solomon, and Ezekiel, for instance) or missed (Sirach) the cut. The conflict with Christians may have served as a catalyst to push the Jews of the dispersion into the Palestinian camp. This article - concerned with the text of the books within the Hebrew canon - will not address the controversy surrounding the Old Testament canon in any depth.

From the time of Jerome (early fifth century), Old Testament translations to the vernacular in the West have used the Hebrew as the primary source - the Septuagint has been relegated to a secondary role. (Incidentally, some are under the mistaken impression - given by misleading language in the preface to the 1899 edition - that the Douay Old Testament was translated from a Latin text based on the Septuagint. Unfortunately, Jerome's Vulgate - apart from the Psalms and the books then available only in Greek - by and large follows the Hebrew text.) It is hoped that the reader will reconsider the wisdom of this course of action, given the clear New Testament reliance on Septuagint readings. Fortunately, new English translations of the Septuagint are being prepared for publication in the near future.

What follows comprises two main sections. The first deals with the early Church's use of the Septuagint - particularly their sense that the Hebrew text was unreliable. It begins with the discussion between Jerome and Augustine regarding the former's decision to craft his Latin translation from the available Hebrew text, rather than from the Septuagint. It is from Jerome's fateful choice that the West derives its tradition of favoring the Hebrew to the Greek. The second section, "The Septuagint in the New Testament," assesses the extent to which the New Testament authors depended on the Septuagint instead of the Hebrew text.

3.0 The Septuagint in Early Christian Writings

A fundamental change in the way the Church viewed the Old Testament was engineered by St. Jerome, early in the fifth century. Until that time, the Church had relied on the Septuagint in the East and on a Latin translation of the Septuagint in the West. When Jerome set about to make a new translation into Latin, he determined to revert to Hebrew for his source text.

The Church being an essentially conservative institution, his decision to follow such a novel course was criticized. It is interesting to read his response to that criticism, for he explains his decision on the basis of apostolic precedent - that is, that the New Testament authors made reference to the Hebrew Old Testament rather than to the Septuagint on several occasions:

> I have received letters so long and eagerly desired from my dear Desiderius ... entreating me to put our friends in possession of a translation of the Pentateuch from Hebrew into Latin. The work is certainly hazardous and it is exposed to the attacks of my calumniators, who maintain that it is through contempt of the Seventy that I have set to work to forge a new version to take the place of the old. They thus test ability as they do wine; whereas I have again and again declared that I dutifully offer, in the Tabernacle of God what I can, and have pointed out that the great gifts which one man brings are not marred by the inferior gifts of another. But I was stimulated to undertake the task by the zeal of Origen, who blended with the old edition Theodotion's translation and used throughout the work as distinguishing marks the asterisk and the obelus, that is the star and the spit, the first of which makes what had previously been defective to beam with light, while the other transfixes and slaughters all that was superfluous.
>
> But I was encouraged above all by the authoritative publications of the Evangelists and Apostles, in which we read much taken from the Old Testament which is not found in our manuscripts. For example, 'Out of Egypt have I called my Son' (Matt. 2.15): 'For he shall be called a Nazarene' (Ibid. 23): and 'They shall look on him whom they pierced' (John 19.37): and 'Rivers of living water shall flow out of his belly' (John 7.38): and 'Things which eye hath not seen, nor ear heard, nor have entered into the heart of man, which God hath prepared for them that love him' (1 Cor. 2.9), and many other passages which lack their proper context. Let us ask our opponents then where these things are written, and when they are unable to tell, let us produce them from the Hebrew. The first passage is in Hosea, (11.1), the second in Isaiah (11.1), the third in Zechariah (12.10), the fourth in Proverbs (18.4), the fifth also in Isaiah (64.4). ...
>
> Are we condemning our predecessors? By no means; but following the zealous labors of those who have preceded us we contribute such work as lies in our power in the name of the Lord. They translated before the Advent of Christ, and expressed in ambiguous terms that which they knew not. We after His Passion and Resurrection write not prophecy so much as history. For one style is suitable to what we hear, another to what we see. The better we understand a subject, the better we describe it. Hearken then, my rival: listen, my calumniator; I do not condemn, I do not censure the Seventy, but I am bold enough to prefer the Apostles to

> them all. It is the Apostle through whose mouth I hear the voice of Christ, and I read that in the classification of spiritual gifts they are placed before prophets (1 Cor. 12.28; Eph. 4.11), while interpreters occupy almost the lowest place. Why are you tormented with jealousy? Why do you inflame the minds of the ignorant against me? Wherever in translation I seem to you to go wrong, ask the Hebrews, consult their teachers in different towns. The words which exist in their Scriptures concerning Christ your copies do not contain. [From Jerome's *Apology*, Book II, Nicene and Post Nicene Fathers, Second Series, Vol 3.]

This is a fascinating passage. First, note that Jerome was correct in his statement that several New Testament passages follow the Hebrew meaning in distinction from the reading in the Septuagint. But it is curious that he believed the passage "For He shall be called a Nazarene" from Matthew 2.23 is a quotation from Isaiah - it is not. That passage does not exist in any of our current texts - in Hebrew or in Greek. (Isaiah 11.1 does, however, contain the Hebrew word for branch, neser.) Similarly, the passage "Things which eye hath not seen, nor ear heard, nor have entered into the heart of man, which God hath prepared for them that love him" is not to be found in Isaiah 64.4, according to the Masoretes. Again, the passage "Rivers of living water shall flow out of his belly" which Jerome attributes to Proverbs is not in our current Hebrew - though Proverbs 18.4 and Isaiah 58.11 both speak of water, there is no reference to that water's pouring out of anyone's belly. Did Jerome have access to a substantially different Hebrew source than we have today?

The other two examples Jerome provided to show how the Hebrew text enjoyed New Testament sanction are indeed absent from the Septuagint - see the list of similar passages. However, can Jerome have been ignorant of the far larger number of New Testament quotations from the Septuagint where the Greek version differs from the Hebrew? If New Testament warrant is the key determinant in deciding the source text to be employed in translation, the evidence fairly clearly supports the Septuagint over the Hebrew.

St. Augustine of Hippo was one of those who criticized Jerome's decision to make his translation into Latin out of the Hebrew. He was concerned about two issues: (1) that the new Latin translation would lead to divergences with the Greek-speaking part of the Church, and (2) that the translation would not be authoritative since Jerome's skill in the interpretation of Hebrew would be questioned, and validated only with great difficulty.

> For my part, I would much rather that you would furnish us with a translation of the Greek version of the canonical Scriptures known as the work of the Seventy translators. For if your translation begins to be more generally read in many churches, it will be a grievous thing that, in the reading of Scripture, differences must arise between the Latin Churches and the Greek Churches, especially seeing that the discrepancy is easily condemned in a Latin version by the production of the original in Greek, which is a language very widely known; whereas, if any one has been disturbed by the occurrence of something to which he was not accustomed in the translation taken from the Hebrew, and alleges that the new translation is wrong, it will be found difficult, if not impossible, to get at the Hebrew documents by which the version to which exception is taken may be defended. And when they are obtained, who will submit, to have so many Latin and Greek authorities: pronounced to be in the wrong? Besides all this, Jews, if consulted as to the meaning of the Hebrew text,

> may give a different opinion from yours: in which case it will seem as if your presence were indispensable, as being the only one who could refute their view; and it would be a miracle if one could be found capable of acting as arbiter between you and them. [From Augustine of Hippo's, *Letter LXXI*, Nicene and Post-Nicene Fathers, First Series, Volume 1.]

It would perhaps be an interesting study to determine the extent to which using different Old Testament texts has contributed to the separation between East and West through the centuries. Some say that Augustine's own reliance on a poor Latin translation of the book of Romans led him into erroneous conclusions regarding original sin.

Augustine went on to state his desire that Jerome would provide a fresh translation of the Old Testament into Latin from the Septuagint, since it "has no mean authority, seeing that it has obtained so wide circulation, and was the one which the apostles used, as is ... proved by looking to the text itself." In that statement, I think, it is clear that Augustine was correct. Yet Jerome was of a contrary opinion, stating "Wherever the Seventy agree with the Hebrew, the apostles took their quotations from that translation; but, where they disagree, they set down in Greek what they had found in the Hebrew [Jerome's *Apology*, Book II]." But that claim is manifestly false - unless Jerome's Hebrew text was radically different from what we possess today.

Jerome accused the Jews who translated the Septuagint of deliberately altering the Hebrew meaning in order to avoid offending or misleading the Ptolemaic king of Egypt for whom the work of translation was done. His desire, he stated, was to bring to light the underlying Hebrew meaning that had been repressed by those Jewish translators. Jerome thus lacked the near-ubiquitous suspicion of the Hebrew text shared by those who were in polemical combat with the Jews in the early centuries. He seemed to take the Hebrew text available to him at the time as verity. The notion that the Septuagint may have been based on a different underlying Hebrew - for which hypothesis the Dead Sea Scrolls furnish positive evidence (see Appendix D) - seems never to have occurred to him.

One difficulty Jerome brought forth for those who would wish to prepare a translation into the Latin from the Septuagint, instead of the Hebrew, was the rarity of manuscripts that were not based on Origen's Hexapla edition. Origen had attempted to reconstruct the text of the Septuagint by comparing that text available to him with the Hebrew and other Greek translations. Following Origen's reconstructed Greek, Jerome had translated some of the canonical books into Latin. Augustine wrote to Jerome to ask him why he did not follow the same procedure in his new translation. Jerome replied:

> In another letter you ask why a former translation which I made of some of the canonical books was carefully marked with asterisks and obelisks, whereas I afterwards published a translation without these. You must pardon my saying that you seem to me not to understand the matter: for the former translation is from the Septuagint; and wherever obelisks are placed, they are designed to indicate that the Seventy have said more than is found in the Hebrew. But the asterisks indicate what has been added by Origen from the version of Theodotion. In that version I was translating from the Greek: but in the later version, translating from the Hebrew itself, I have expressed what I understood it to mean, being careful to preserve rather the exact sense than the order of the words. I am surprised that you do not read the books of the Seventy translators in the genuine form in which they were originally given to the world, but as they

> have been corrected, or rather corrupted, by Origen, with his obelisks and asterisks; and that you refuse to follow the translation, however feeble, which has been given by a Christian man, especially seeing that Origen borrowed the things which he has added from the edition of a man who, after the passion of Christ, was a Jew and a blasphemer. Do you wish to be a true admirer and partisan of the Seventy translators? Then do not read what you find under the asterisks; rather erase them from the volumes, that you may approve yourself indeed a follower of the ancients. If, however, you do this, you will be compelled to find fault with all the libraries of the Churches; for you will scarcely find more than one Ms. here and there which has not these interpolations.

The copies of the Septuagint then widely available, according to Jerome, were actually Origen's redaction - and perhaps the editorial symbols that would have allowed one to locate the true Septuagint reading were missing from many of the copies in the libraries. But clearly Jerome had access to copies which contained Origen's symbols - in fact, the Hexapla was still extant in Caesarea of Palestine at the time Jerome wrote. And Jerome, as is clear, had translated some books into Latin from a copy of the Septuagint containing Origen's symbols.

Origen's reconstruction of the Septuagint was thought necessary, apparently, because of the diversity of readings in the many copies in circulation. In fact, in addition to Origen's version, two other recensions of the Septuagint were prepared early in the fourth century: one by Lucian of Antioch, and the other by Hesychius of Egypt. The Hebrew then available to Jerome did not share the problem of multiple variant readings. This is perhaps the true reason why Jerome chose to translate from the Hebrew instead of the Greek. Yet, from Jerome's remarks earlier, we can only surmise that his Hebrew text was somewhat different from our own, or his knowledge of the Hebrew language was inexact.

(One hundred years ago, it was though that the fourth century uncial manuscript known as Vaticanus reflected a neutral Septuagint text - neutral in the sense that it is relatively uneffected by Origen, Lucian and Hesychius' efforts. Alexandrinus was said to show signs of both Origen and Lucian's revisions. But the frequent correspondence between Alexandrinus and the New Testament suggested that it preserved a more ancient text. At that time, no firm judgment of Sinaiticus had been formed. I do not know what the current state of scholarship is on this matter. In terms of printed editions of the Septuagint, the Complutensian Polyglot, printed in 1517, reflects the Lucianic recension to an extent, while the Aldine edition of 1519, the Hesychian. The Septuagint text used in the comparisons in this article is that of Sir Lawrence Brenton (1851). Brenton's text is based on Valpy's 1819 edition, which in turn depends upon the Sixtine edition of 1587. This last corresponds roughly with Vaticanus. Extensive use has also been made of Alfred Rahlfs' semi-critical edition of 1935, especially to identify variant readings.)

The difficulty involved in locating a relatively uniform source from which to translate should not be an overwhelming deterrent to translation. If it were, we would not have the New Testament in English today: variant readings in the multiple extant New Testament manuscripts have elicited several recensions of that text since Erasmus' time. So, though it was true that the Hebrew text had been standardized to an extent since the Septuagint was generated, and was thus likely to be more uniform than the Greek, these facts hardly justify abandoning the Old Testament of the apostles.

Contrast Origen's viewpoint with Jerome's. Though he was aware of numerous instances of divergence between the Septuagint readings and those of the Hebrew, yet his trust in God's providence prevented him from automatically assuming that the Greek version was in error. How could God have suffered His Church to use an erroneous version of scripture for the first two hundred years of Its existence?

> Again, through the whole of Job there are many passages in the Hebrew which are wanting in our copies, generally four or five verses, but sometimes, however, even fourteen, and nineteen, and sixteen. But why should I enumerate all the instances I collected with so much labor, to prove that the difference between our copies and those of the Jews did not escape me? In Jeremiah I noticed many instances, and indeed in that book I found much transposition and variation in the readings of the prophecies. Again, in Genesis, the words, "God saw that it was good," when the firmament was made, are not found in the Hebrew, and there is no small dispute among them about this; and other instances are to be found in Genesis, which I marked, for the sake of distinction, with the sign the Greeks call an obelisk, as on the other hand I marked with an asterisk those passages in our copies which are not found in the Hebrew. What needs there to speak of Exodus, where there is such diversity in what is said about the tabernacle and its court, and the ark, and the garments of the high priest and the priests, that sometimes the meaning even does not seem to be akin? And, forsooth, when we notice such things, we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things?

Indeed, Origen remained true to the Septuagint, but he also perceived great value in knowledge of the Hebrew, particularly in discussions with the Jews.

> In all these cases consider whether it would not be well to remember the words, "Thou shalt not remove the ancient landmarks which thy fathers have set." Nor do I say this because I shun the labor of investigating the Jewish Scriptures, and comparing them with ours, and noticing their various readings. This, if it be not arrogant to say it, I have already to a great extent done to the best of my ability, laboring hard to get at the meaning in all the editions and various readings; while I paid particular attention to the interpretation of the Seventy, lest I might to be found to accredit any forgery to the Churches which are under heaven, and give an occasion to those who seek such a starting-point for gratifying their desire to slander the common brethren, and to bring some accusation against those who shine forth in our community. And I make it my endeavor not to be ignorant of their various readings, lest in my controversies with the Jews I should quote to them what is not found in their copies, and that I may make some use of what is found there, even although it should not be in our Scriptures. For if we are so prepared for them in our discussions, they will not, as is their manner, scornfully laugh at Gentile believers for

> their ignorance of the true reading as they have them. [Origen, A Letter from Origen to Africanus, Ante-Nicene Fathers, Volume 4.]

We find the same regard for the Septuagint a few years earlier, in the second century, when we examine the writings of Sts. Irenaeus of Lyons and Justin Martyr. In his *Against Heresies*, Irenaeus discussed one point of contention between the Jews and Christians of his day over the Old Testament - the prophecy of the virgin in Isaiah 7.14:

> God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] "Behold, a young woman shall conceive, and bring forth a son," as Theodotion the Ephesian has interpreted, and Aquila of Pontus, both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvelous dispensation of God, and setting aside the testimony of the prophets which proceeded from God. For truly this prediction was uttered before the removal of the people to Babylon; that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humor, did put this interpretation upon these words. They indeed, had they been cognizant of our future existence, and that we should use these proofs from the Scriptures, would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal] life, and show that they who boast themselves as being the house of Jacob and the people of Israel, are disinherited from the grace of God. [From Irenaeus, *Against Heresies*, Book III, Chapter XXI, Ante-Nicene Fathers, Volume 1.]

Irenaeus argued that since the Jews themselves made this translation - which proves the deity of the Savior - long before the advent of Christ, it is free from bias; while their new translations (those of Aquila and Theodotion) are tainted by their hatred for Christianity. The extent of Irenaus' admiration for the Septuagint can be gauged from the following account of the history of the translation, which hints at divine involvement. This account differs somewhat from that given in *The Letter of Aristeas*, discussed in the Introduction:

> For before the Romans possessed their kingdom, while as yet the Macedonians held Asia, Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. And they - for at that time they were still subject to the Macedonians - sent to Ptolemy seventy of their elders, who were thoroughly skilled in the Scriptures and in both the languages, to carry out what he had desired. But he, wishing to test them individually, and fearing lest they might perchance, by taking counsel together, conceal the truth in the Scriptures, by their interpretation, separated them from each other, and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy, and each of them compared his own interpretation with that of every other, God was indeed glorified, and the Scriptures were

> acknowledged as truly divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, from beginning to end, so that even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this, - He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted, and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast all the words of the former prophets, and to re-establish with the people the Mosaic legislation.

Irenaeus, as Augustine did more than two centuries later, acknowledged that the witness of the New Testament authors is in favor of the Septuagint:

> Since, therefore, the Scriptures have been interpreted with such fidelity, and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt, where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord's descent [to earth], and came into being before the Christians appeared - for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted; - [since these things are so, I say,] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the Son of God. But our faith is steadfast, unfeigned, and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related; and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter, and John, and Matthew, and Paul, and the rest successively, as well as their followers, did set forth all prophetical [announcements], just as the interpretation of the elders contains them.

Thus, in Irenaeus' view, just as God preserved the Israelites through the time of famine safe in the land of Egypt, God kept his word safe in Alexandria though the instrumentality of unbiased Jewish translators.

Writing just a few years earlier than Irenaeus, Justin Martyr presented the same history of the Septuagint's production. Then he added:

> These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved, and having heard these things from the inhabitants, who had received them as part of their country's tradition, we now tell to you what you can also learn from others, and specially from those wise and esteemed men who have written of these things, Philo and Josephus, and many others. [From Justin's *Hortatory Address to the Greeks*, Ante-Nicene Fathers, Volume 1.]

Though he was willing to debate the Jews on the basis of their version of scripture, Justin alleged that the Jews had removed passages which he discovered only in the Septuagint.

In short, the vast majority of early Christian writers quoted extensively from the Septuagint, and some considered it a divinely inspired translation. St. Clement of Rome, writing in the first century, provides the earliest non-canonical example. It has been estimated that approximately half of his Old Testament quotations are directly from the Septuagint, the remainder being variations due to imperfect memory on the one hand and the use of a text closer to the second century Greek translations of Theodotion or Aquila on the other. Until the religious controversy with Christians arose, the Septuagint was held in very high regard by Jews also. Philo of Alexandria - who, with Irenaeus and Justin, believed that the seventy-two translators had miraculously produced identical translations though isolated in separate cells - and Josephus are eminent examples.

But it is also true that all the Fathers of the Church did not share an aversion to the Hebrew text. One can find examples where they consulted with those knowledgeable in Hebrew in order to gain a deeper understanding of the Biblical message. St. Basil the Great, for instance, in commenting on the text “the Spirit of God was borne upon the face of the waters” says:

> How then did the Spirit of God move upon the waters? The explanation that I am about to give you is not an original one, but that of a Syrian, who was as ignorant in the wisdom of this world as he was versed in the knowledge of the Truth. He said, then, that the Syriac word was more expressive, and that being more analogous to the Hebrew term it was a nearer approach to the scriptural sense. This is the meaning of the word; by “was borne” the Syrians, he says, understand: it cherished the nature of the waters as one sees a bird cover the eggs with her body and impart to them vital force from her own warmth. Such is, as nearly as possible, the meaning of these words - the Spirit was borne: let us understand, that is, prepared the nature of water to produce living beings: a sufficient proof for those who ask if the Holy Spirit took an active part in the creation of the world [*The Hexaemeron*, Homily II, Nicene and Post-Nicene Fathers, Second Series, Volume 8].

Similarly, St. Gregory of Nyssa consulted Aquila and Symmachus’ translations from an original very close to the Masoretic Hebrew to clarify the meaning of Genesis 1.2. (See his *Hexaemeron*.) When discussing the meaning of Proverbs 8.27, Gregory indicated a willingness to consult the Hebrew to ascertain the meaning of the word rendered “created” in the Septuagint [*Against Eunomius*, Book I, Nicene and Post-Nicene Fathers, Second Series, Volume 5, page 63]. Perhaps we should emulate the early Christians’ faithfulness to the Septuagint - on the grounds that it is the Old Testament largely witnessed by the New - but temper that loyalty with appreciation for the current Hebrew text.

The claim, repeated above by Irenaeus and Augustine, that the New Testament authors relied upon the Septuagint, is examined in the second major section of this: “The Septuagint in the New Testament.”

4.0 The Septuagint in the New Testament

4.1 *General Observations*

The following table provides a summary overview of New Testament quotations from the Old Testament. Twenty-four Old Testament books, listed in the first column of the table - Genesis through Malachi - , are quoted in sixteen New Testament books - Matthew through 2 Peter -, named in the top row. The next row provides the total number of quotations from the Old Testament in each New Testament book. In addition, this line shows the total of all verses in the Old Testament books quoted, the total number of quotations (320), and the frequency of quotations for those books taken as a whole. Thus, for the 24 Old Testament books listed, the average frequency of quotations is 18.0 per every thousand verses. Of course, if the entire Old Testament were taken into account, the quotation frequency would be much lower. To include verse counts from books not quoted (Joshua, Judges, 1 & 2 Chronicles, *etc.*) would, however, ensnare us in the question of the Old Testament canon, which is outside the scope of the present investigation.[3]

As a guide to reading the table, note that the book of Genesis has 1508 verses and is quoted 31 times in the New Testament. The number of quotations from Genesis, divided by the number of verses in that book and multiplied by 1000, yields 20.6 - implying that Genesis was a bit more popular with New Testament authors than the average Old Testament book. Continuing along the “Genesis” row, we see that four of these quotations appear in the book of Acts, and nine in Romans. Looking along the columns, observe that the book of John quotes the Old Testament only 14 times - the least of any gospel. John quotes the Psalms seven times, Isaiah four times, and Zechariah twice. (Fractional quotations will be explained shortly.)

Some additional remarks about the table:

(1) the reader may notice that fractional quotations are listed. The reason for this is that in cases such as Matthew 5.33 and 5.38, multiple Old Testament books contain the same quotation. Since it is impossible to tell which book is being quoted, each is given partial credit. For instance, Matthew may have had Exodus 21.24, Leviticus 19.12 or Deuteronomy 19.21 in mind in Matthew 5.38. Each Old Testament book is thus given one-third credit.

(2) The verse count for each book is based on the Authorized Version. The Septuagint will have different verse counts for some of these books. It was my judgment that the variation in book length between the Septuagint and Hebrew-based English translations would be an insignificant factor. The greatest discrepancies will be for Jeremiah, Daniel and Job, books not particularly popular with New Testament authors.

(3) Many of these 320 distinct quotations are of the same Old Testament passage. For instance, each time the author of the book of Hebrews quotes Psalm 95.7, it is counted as a separate citation.

[3] Appendix F provides evidence that the New Testament authors were influenced by Deuterocanonical material, but draws no conclusions regarding the boundaries of the canon.

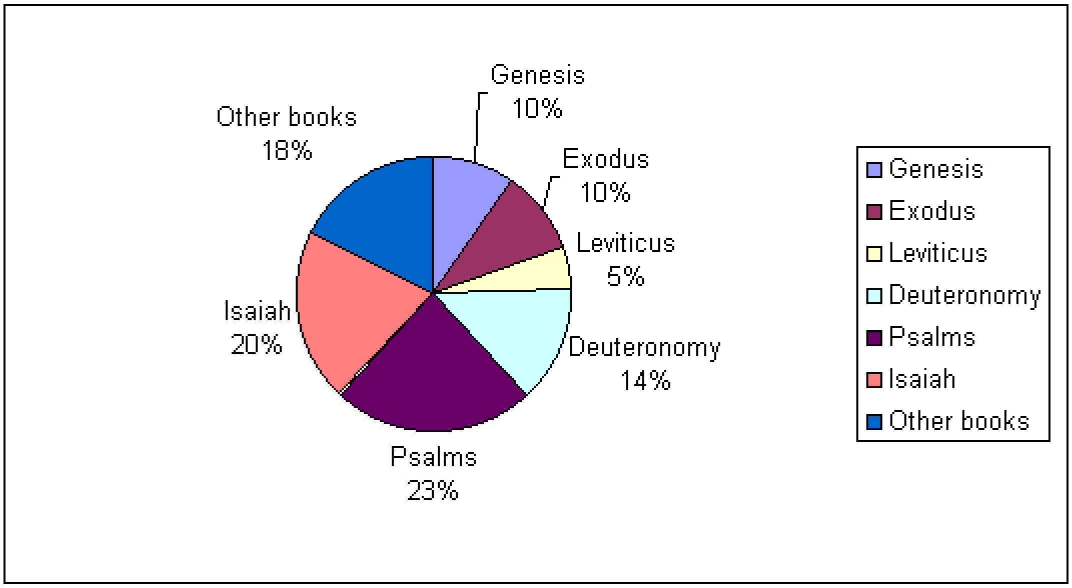
Table 1: Quotations Overview

Book	# of verses	# of quot.	Quot. freq.	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Total	17,764	320	18.0	54	27	26	14	40	61	17	10	10	5	1	1	37	4	12	1
Genesis	1508	31	20.6	2	2			4	9	2		4	1			6	1		
Exodus	1213	31.33	25.8	4.33	3	2.5	0.5	11	3	1	1		0.5			3	0.5	1	
Leviticus	859	15.33	17.8	3.83	2	2		1	2		0.5	2					1	1	
Numbers	1288	2	1.5	0.5			0.5								1				
Deut.	927	43.33	46.8	10.3	6.5	5.5		3	7	2	1	2	0.5	1		4	0.5		
1 Samuel	810	1	1.2					1											
2 Samuel	694	2.5	3.6						0.5		1					1			
1 Kings	816	2	2.5						2										
Job	1070	2	1.9						1	1									
Psalms	2461	76.5	31.1	9	5	7	7	11	12.5	3	2		2			16		2	
Proverbs	915	6	6.6						1							1	1	2	1
Isaiah	1292	65.5	50.7	11	4.5	6	4	5	18	6	2	1				2		6	
Jeremiah	1364	5	3.7	1						1	1					2			
Ezekiel	1273	1.5	1.2								1.5								
Daniel	356	5	13.7	2	2	1													
Hosea	186	7	37.6	3		1			2	1									
Joel	73	2	27.4					1	1										

Book	# of verses	# of quot.	Quot. freq.	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Amos	146	2	13.7					2											
Jonah	48	1	20.8	1															
Micah	105	2	19.0	2															
Habakkuk	56	4	71.4					1	1			1				1			
Haggai	38	1	26.3													1			
Zechariah	211	7	33.2	3	1		2						1						
Malachi	55	4	72.7	1	1	1			1										

Notice that fifteen Old Testament books from the Hebrew canon are not quoted at all: Joshua, Judges, Ruth, 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Lamentations, Obadiah, Nahum, and Zephaniah.

Of those that are quoted, Psalms and Isaiah are the most popular, followed by Deuteronomy and Exodus. These four books show good strength of usage across the span of New Testament books. Eighty-two percent of all Old Testment quotations are from just six books: Genesis, Exodus, Leviticus, Deuteronomy, Psalms and Isaiah.



If the size of the Old Testament books is taken into account, one realizes that the tiny works of Malachi and Habakkuk were very rich with meaning for the New Testament authors. When popularity is measured in this way, Isaiah and Deuteronomy come in third and fourth respectively. Hosea is fifth and Zechariah sixth.

Other observations: almost one-third of the quotations in Romans are from Isaiah, while 43% of the quotations in Hebrews are from Psalms. Matthew and Luke rely on the books of the Law for almost 40% of their quotes (this jumps to 50 % with Mark), but John avoids the Torah almost completely, concentrating instead on Psalms, Isaiah and Zechariah.

Ezekiel, a relatively large book, is quoted only one and one-half times in the New Testament. It has the lowest quotation frequency for any book actually referenced.

4.2 *Agreement with the Septuagint*

4.2.1 Methodology

The basic set of quotations for this study was furnished by the "Index of Quotations" in Aland, Karavidopoulos, Martini and Metzger's The Greek New Testament, Fourth Revised Edition, published by the United Bible Societies. Hereafter, I will refer to this source as UBS. I was unable, however, to see any connection between 2 Samuel 7.8 and 2 Corinthians 6.18, listed in UBS as a quotation, so I deleted this item from the set. Two

additional exceptions: UBS presents Mt 21.5 as a single quotation from two sources - Isaiah 62.11 and Zechariah 9.9. It seems clear, however, that this should be viewed as two non-overlapping quotations, since Isaiah 62.11 simply provides an opening phrase which the quotation from Zechariah follows. In addition, UBS views Luke 4.18-19 as a quotation from Isaiah 61.1 alone. However, since Luke has introduced a line from Isaiah 58.6 into the midst of that quotation, I have followed suit.

I must say that several of the quotations in the Index hardly seem like quotations at all. In addition, several passages which seem fairly clearly to be quotations (Daniel 11.31/12.11 in Matthew 24.15/Mark 13.14; Isaiah 66.24 in Mark 9.48; Sirach 4.1 in Mark 10.19; Jeremiah 11.7 in Mark 11.17; Isaiah 53.12 in Mark 15.28; Malachi 4.5-6 in Luke 1.17; Psalm 62.12/Psalm 24.12 in Romans 2.6; Isaiah 8.12 in 1 Peter 3.14; Psalm 2.8, 9 in Revelation 2.27; Isaiah 22.22 in Revelation 3.7; Leviticus 5.7 in Luke 2.24; and others) are missing from the Index. I was tempted to scrub the list of quotations of questionable entries (Deuteronomy 25.5 is a good example) and augment it with more worthy ones. However, employing an objective set of quotations provided by an outside source bolsters the objectivity of the work. In addition, the questionable quotations and the candidates for inclusion appear not to influence the overall conclusions in any significant way.

For each quotation, I have prepared a side-by-side comparison of the New Testament and Septuagint Greek texts (Appendix C). The New Testament column is from UBS, while the Septuagint is Brenton's text – although textual variations were considered for both testaments. To add clarity, and to provide an opportunity to assess agreement with the Masoretic Hebrew text, I supplemented this primary Greek comparison with Brenton's English translation of the Septuagint, and the Old and New Testament passages in the English of the 1901 American Standard Version (with editorial modifications of my own, such as the replacement of "Jehovah" with "Yahweh"). My own comments appear in the footnotes.

(One word of caution: I am no expert in Greek. With tools such as those provided at the Perseus Project web site, I can translate New Testament and Septuagint passages. However, I have little to no familiarity with Hebrew. Thus, I have relied on a variety of translations - and the definitions given in Young's Analytical Concordance - to assess the meaning of the Masoretic text.)

As I proceeded to prepare side-by-side comparisons of the quotations, I noticed a tendency on the part of New Testament authors to deviate from the exact wording of the Septuagint, though they often kept the same sense, or applied the text in a novel way. For instance, they would change the person and/or number of a verb to suit their purposes. Strictly speaking, these were usually deviations from both the Hebrew and the Septuagint; thus, these deviations seemed of no consequence in the evaluation of the influence of the Septuagint on the New Testament. However, there were cases where the Septuagint and the Hebrew differed in meaning, and the New Testament followed one against the sense of the other.

I determined, therefore, to categorize the comparisons in two separate ways. First, I would assess the meaning of the texts, and evaluate the degree of agreement: where the Septuagint and the Masoretic text differ in meaning, did the New Testament author follow the sense of the Septuagint against the Hebrew, or did he follow the Hebrew against he Septuagint? Second, I would assess the degree to which the New Testament author employed poetic license in his use of the Septuagint.

4.2.2 Assessment of Agreement in Meaning

The New Testament authors show a clear tendency to use Septuagint rather than Masoretic readings. The following table provides a selection of thirty of the more significant New Testament deviations toward the Septuagint. The second column shows the New Testament wording, and the rightmost column has the wording from the Hebrew Old Testament. In each case, the New Testament author is true to the Septuagint. Bold font is used to highlight differences between Hebrew and Greek. All quotations are from the Revised Standard Version.

Table 2: Sample New Testament Quotations of the Septuagint

New/Old Testament Reference	New Testament/Septuagint	Old Testament/Masoretic Text
Mt 1.23/ Is 7.14	"Behold, a **virgin** shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us)."	Behold, a **young woman** shall conceive and bear a son, and shall call his name Immanuel.
Mt 12.21/ Is 42.4	"and **in his name will the Gentiles hope**."	And **the coastlands wait for his law**.
Mt 13.14-15/ Is 6.9-10	"For this people's heart **has grown** dull, and their ears are heavy of hearing, and their eyes they have closed"	**Make** the heart of this people fat, and their ears heavy, and shut their eyes
Mt 15.8-9/ Is 29.13	"**in vain do they worship me, teaching as doctrines the precepts** of men."	**and their fear** of me **is a commandment of men learned by rote**
Mt 21.16/ Ps 8.2	"**Out of the mouths of babes and sucklings thou hast brought** perfect praise"	**by the mouths of babes and infants thou hast** founded a bulwark
Lk 3.4-6/ Is 40.3-5	"and all flesh shall see **the salvation of God**."	And all flesh shall see **it together**
Lk 4.18-19/ Is 61.1-2	"to proclaim release to the captives and **recovering of sight to the blind**"	to proclaim liberty to the captives, and **the opening of the prison to those who are bound**
Acts 7.42-43/ Amos 5.25-27	"And you took up **the tent of Moloch, and the star of the god Rephan**, the figures which you made to worship"	You shall take up **Sakkuth your king, and Kaiwan your star-god**, your images, which you made for yourselves
Acts 8.32-33/ Is 53.7-8	"In his humiliation **justice was denied him**, Who can describe his generation? For his life is taken up from the earth."	By oppression and judgment **he was taken away**; and as for his generation, who considered that he was cut off out of the land of the living
Acts 13.41/ Hab 1.5	"Behold, **you scoffers**, and wonder, **and perish**"	Look **among the nations, and see**; wonder and **be astounded**
Acts 15.16-17/ Amos 9.11-12	"that the **rest of men** may **seek the Lord**, and all the Gentiles who are called by my name"	that they may **possess the remnant of Edom** and all the nations who are called by my name
Rom 2.24/ Is 52.5	"The name of God is blasphemed **among the Gentiles because of you**."	**Their rulers wail, says the LORD, and continually all the day** my name is despised
Rom 9.27-28/ Is 10.22-23	"Though the number of the sons of Israel be as the sand of the sea, only a remnant of them **shall be saved**"	For though your people Israel be as the sand of the sea, only a remnant of them **will return**

New/Old Testament Reference	New Testament/Septuagint	Old Testament/Masoretic Text
Rom 10.20/ Is 65.1	"I have **shown myself** to those who did not ask for me"	I was **ready to be sought** by those who did not ask for me
Rom 11.9-10/ Ps 69.22	"Let their table become a snare and a trap, a pitfall and **a retribution for them**; let their eyes be darkened so that they cannot see, and **bend their backs for ever**."	Let their own table before them become a snare; **let their sacrificial feasts** [Heb. - *for security*] be a trap. Let their eyes be darkened, so that they cannot see; and **make their loins tremble continually**
Rom 11.26-27/ Is 59.20-21	"The Deliverer will come from Zion, **he will banish ungodliness from Jacob**"	And he will come to Zion as Redeemer, **to those in Jacob who turn from transgression**
Rom 11.34/ Is 40.13	"For who has **known the mind of the Lord**, or who has been his counselor?"	Who has **directed the Spirit of the LORD**, or as his counselor instructed him?
Rom 15.12/ Is 11.10	"The root of Jesse shall **come, he who rises to rule the Gentiles**; in him shall the Gentiles hope."	the root of Jesse shall **stand as an ensign to the peoples**; him shall the nations seek
Heb 1.6/ Deut 32.43	"**Let all God's angels worship him**."	*The Masoretic Text omits this quotation*
Heb 2.6-8/ Ps 8.4-6	"Thou didst make him a little lower than **the angels**"	thou hast made him a little less than **God**
Heb 2.13/ Is 8.17	"I will **put my trust** in him."	I will **hope** in him
Heb 3.15/ Ps 95.7-8	"Today, when you hear his voice, do not harden your hearts as **in the rebellion**."	O that today you would hearken to his voice! Harden not your hearts, as **at Meribah**
Heb 8.8-12/ Jer 31.31-34	"for they did not continue in my covenant, and **so I paid no heed to them**, says the Lord"	my covenant which they broke, **though I was their husband**, says the LORD
Heb 10.5-7/ Ps 40.6-8	"Sacrifices and offerings thou hast not desired; but **a body hast thou prepared for me**"	Sacrifice and offering thou dost not desire; but **thou hast given me an open ear**
Heb 10.37-38/ Hab 2.3-4	"**and if he shrinks back, my soul has no pleasure in him**."	**Behold, he whose soul is not upright in him shall fail** [Heb. - *is puffed up*]
Heb 11.21/ Gen 47.31	"By faith Jacob ... bowing **in worship over the head of his staff**."	Then Israel bowed himself **upon the head of his bed**
Heb 12.5-6/ Prov 3.11-12	"For the Lord disciplines him whom he loves, and **chastises every son whom he receives**."	for the LORD reproves him whom he loves, **as a father the son in whom he delights**
James 4.6/ Prov 3.34	"**God opposes the proud**, but **gives grace** to the humble."	**Toward the scorners he is scornful**, but to the humble he **shows favor**
1 Pet 2.22/ Is 53.9	"He committed no **sin**; no guile was found on his lips"	although he had done no **violence**, and there was no deceit in his mouth
1 Pet 4.18/ Prov 11.31	"If the righteous man is **scarcely saved**, **where will** the impious and sinner **appear**?"	If the righteous is **requited on earth**, **how much more** the wicked and the sinner!

Matthew relies on the Septuagint for the assertion that the Messiah's mother was to be a virgin (Matthew 1.23). Jesus himself follows the traditional Septuagint wording in condemning the Pharisees' traditions (Matthew 15.8-9). The Septuagint clearly prophesies that Jesus will heal the blind (Luke 4.18-19) - but the Masoretic text is more obscure. The Septuagint foretold that the Messiah's death would be unjust (Acts 8.32-33) and that the Gentiles would seek the Lord (Acts 15.16-17). The Hebrew has the

nations being "possessed" along with Edom. Paul knows that a remnant of Israel will be saved because he was reading the Old Testament in Greek (Romans 9.27-28). Perhaps if his topic were the return to the Holy Land and not salvation, he would have found the Hebrew reading more suitable. Following the Greek, he knows that the Messiah will conquer his people's sin - not that he would come to those who had already cleansed themselves from sin, as the Hebrew would have it (Romans 11.26-27). Paul's thought that Jesus would rule the Gentiles also depends on a Septuagint reading (Romans 15.12). The author of the book of Hebrews - to prove the deity of Christ - proclaims the truth that Jesus is worshipped by all the angels of God (Hebrews 1.6). But the Hebrew Old Testament does not contain that verse. Also on the basis of the Greek Old Testament, that author asserts that the incarnation was prophesied (Hebrews 10.5-7) - that Jesus would have a body, which he would offer for our sanctification (Hebrews 10.10). The Masoretic text at this point stresses auditory capability. Finally, where the Masoretic text described a nonviolent suffering servant, the Septuagint prophesied a sinless Messiah (1 Peter 2.22).

The Table of Quotations in New Testament Order (Appendix B) contains a column entitled "Meaning." Some quotations are annotated in this column with a "J," an "H," or a "D." A "J" indicates that the quotation agrees with the Septuagint against the sense of the Masoretic text, an "H" that the quotation supports the Hebrew sense against the Septuagint. The quotation is marked by a "D" when the quotation disagrees in meaning with both the Septuagint and the Hebrew. The following table summarizes the disagreement of the New Testament with the Septuagint as a source. The general structure of the table is the same as Table 1 above. For each New Testament book, the number of quotations from each Old Testament book is shown, but the number of times the New Testament reading differs in meaning from the Septuagint text - both "H" and "D" readings - is also indicated. Thus, Matthew differs in sense from the Septuagint 9 times out of 54 quotations. Three of these disagreements occur when Matthew quotes from Isaiah. Looking along the rows, note that Deuteronomy is quoted against the sense of the Septuagint 7 times, two of these quotations occurring in the book of Romans.

Table 3: Instances where the New Testament Differs in Meaning from the Septuagint

Book	#/tot # of quot	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Total	22.5/320	9/54	3/27	2/26	1/14	0/40	3.5/61	2/17	0/10	0/10	0/5	0/1	0/1	1/37	0/4	1/12	0/1
Genesis	0/31	0/2	0/2	-	-	0/4	0/9	0/2	-	0/4	0/1	-	-	0/6	0/1	-	-
Exodus	0/31.33	0/4.33	0/3	0/2.5	0/0.5	0/11	0/3	0/1	0/1	-	0/0.5	-	-	0/3	0/0.5	0/1	-
Leviticus	0/15.33	0/3.83	0/2	0/2	-	0/1	0/2	-	0/0.5	0/2	-	-	-	-	0/1	0/1	-
Numbers	0/2	0/0.5	-	-	0/0.5	-	-	-	-	-	-	-	0/1	-	-	-	-
Deut.	7/43.33	1/10.3	2/6.5	1/5.5	-	0/3	2/7	0/2	0/1	0/2	0/0.5	0/1	-	1/4	0/0.5	-	-
1 Samuel	0/1	-	-	-	-	0/1	-	-	-	-	-	-	-	-	-	-	-
2 Samuel	0/2.5	-	-	-	-	-	0/0.5	-	0/1	-	-	-	-	0/1	-	-	-
1 Kings	0/2	-	-	-	-	-	0/2	-	-	-	-	-	-	-	-	-	-
Job	0/2	-	-	-	-	-	0/1	0/1	-	-	-	-	-	-	-	-	-
Psalms	1/76.5	1/9	0/5	0/7	0/7	0/11	0/12.5	0/3	0/2	-	0/2	-	-	0/16	-	0/2	-
Proverbs	0/6	-	-	-	-	-	0/1	-	-	-	-	-	-	0/1	0/1	0/2	0/1
Isaiah	5.5/65.5	3/11	0/4.5	0/6	0/4	0/5	0.5/18	1/6	0/2	0/1	-	-	-	0/2	-	1/6	-

Book	#/tot # of quot	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Jeremiah	0/5	0/1	-	-	-	-	-	0/1	0/1	-	-	-	-	0/2	-	-	-
Ezekiel	0/1.5	-	-	-	-	-	-	-	0/1.5	-	-	-	-	-	-	-	-
Daniel	0/5	0/2	0/2	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-
Hosea	1/7	1/3	-	0/1	-	-	0/2	0/1	-	-	-	-	-	-	-	-	-
Joel	0/2	-	-	-	-	0/1	0/1	-	-	-	-	-	-	-	-	-	-
Amos	0/2	-	-	-	-	0/2	-	-	-	-	-	-	-	-	-	-	-
Jonah	0/1	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Micah	1/2	1/2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Habakkuk	0/4	-	-	-	-	0/1	0/1	-	-	0/1	-	-	-	0/1	-	-	-
Haggai	0/1	-	-	-	-	-	-	-	-	-	-	-	-	0/1	-	-	-
Zechariah	2/7	1/3	0/1	-	1/2	-	-	-	-	-	0/1	-	-	-	-	-	-
Malachi	3/4	1/1	1/1	1/1	-	-	1	-	-	-	-	-	-	-	-	-	-

The following two tables summarize these results, providing percentage agreement for each Old Testament and New Testament book. For instance, Zechariah is quoted 7 times, 5 of which are in agreement with the meaning of the Septuagint text. Thus, the New Testament follows the Septuagint's version of Zechariah 71.4% of the time. Similarly, Luke follows the Septuagint in 24 of 26 passages, for a percentage agreement = 92.3.

Table 4: Percentage Agreement by Old Testament Book

Genesis	100
Exodus	100
Leviticus	100
Numbers	100
Deuteronomy	83.8
1 Samuel	100
2 Samuel	100
1 Kings	100
Job	0
Psalms	98.7
Proverbs	100
Isaiah	91.6
Jeremiah	100
Ezekiel	100
Daniel	100
Hosea	85.7
Joel	100
Amos	100
Jonah	100
Micah	50
Habakkuk	100
Haggai	100
Zechariah	71.4
Malachi	25
Total	93.0

Table 5: Percentage Agreement by New Testament Book

Matthew	83.3
Mark	88.9
Luke	92.3
John	92.9
Acts	100
Romans	94.3
1 Cor	88.2
2 Cor	100
Galatians	100
Ephesians	100
1 Timothy	100
2 Timothy	100
Hebrews	97.3
James	100
1 Peter	91.7
2 Peter	100
Total	93.0

Other conclusions can be drawn. Considering the New Testament as comprised of the synoptic gospels, John, Acts, Paul's epistles, Hebrews, and the catholic epistles, the following agreement percentages are found:

Synoptic gospels	- 86.9
John	- 92.9
Acts	- 100
Paul's epistles -	94.2
Hebrews	- 97.3
Catholic epistles	- 94.1

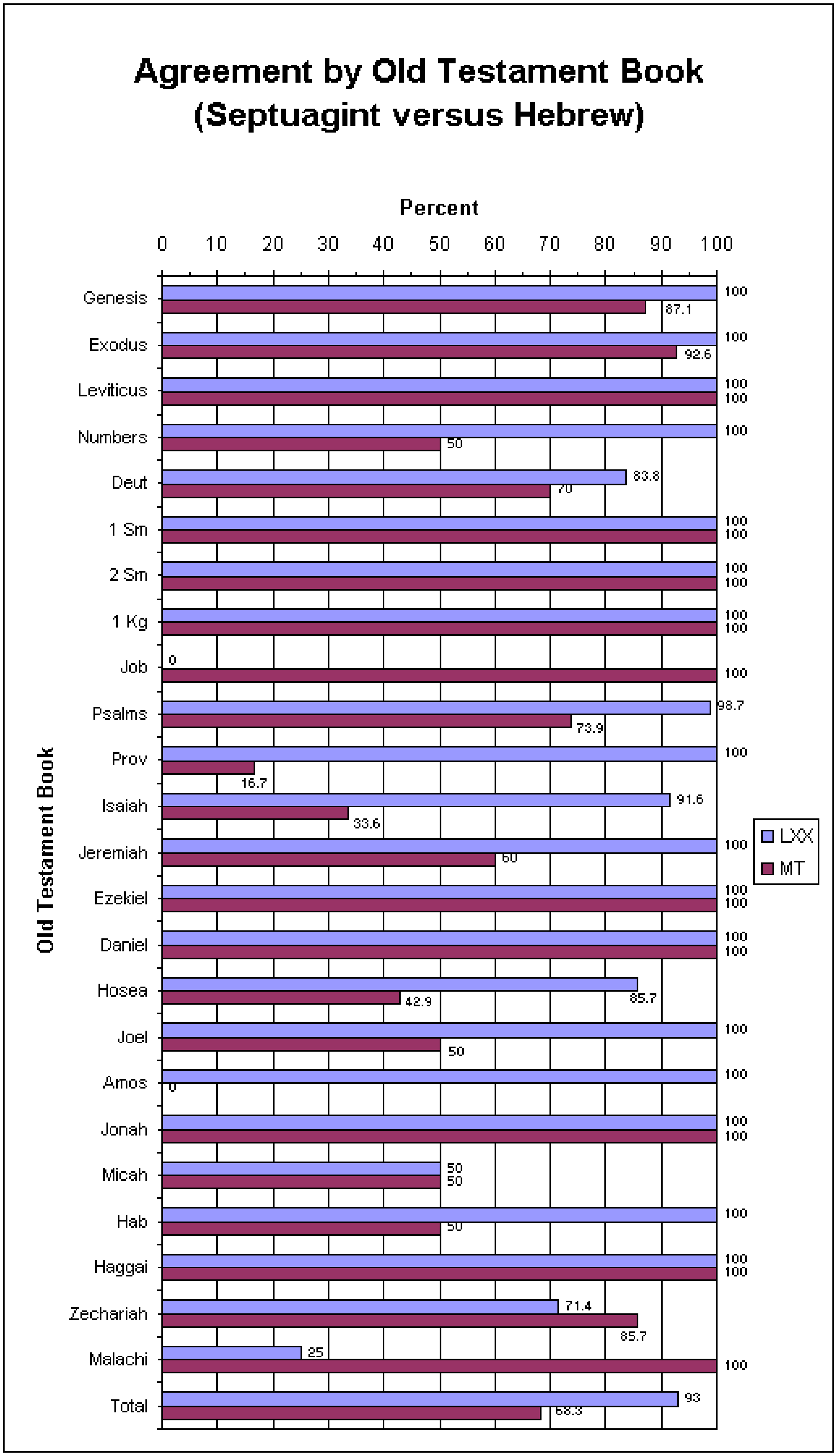
If we group Luke's writings, Luke and Acts, we find an agreement rate of 97%. Clearly, the gospels tend to diverge from the Septuagint most frequently, with Matthew showing the most divergence.

Looking instead at the source books, the agreement between the New Testament and the Septuagintal versions of Job, Micah and Malachi is quite poor.

Perhaps the most impressive aspect of Table 4 relates to the excellent agreement for Genesis, Exodus and Psalms, with almost 139 quotations drawn from these three books, and only one disagreement.

Overall, the agreement in sense between the New Testament and the Septuagint is 93%. This compares favorably with the rate of agreement between the New Testament quotations and the Hebrew Old Testament, 68%. An analysis of the degree of agreement between the Hebrew Old Testament and New Testament quotations - similar to that just presented for the Septuagint – is provided in Appendix A.

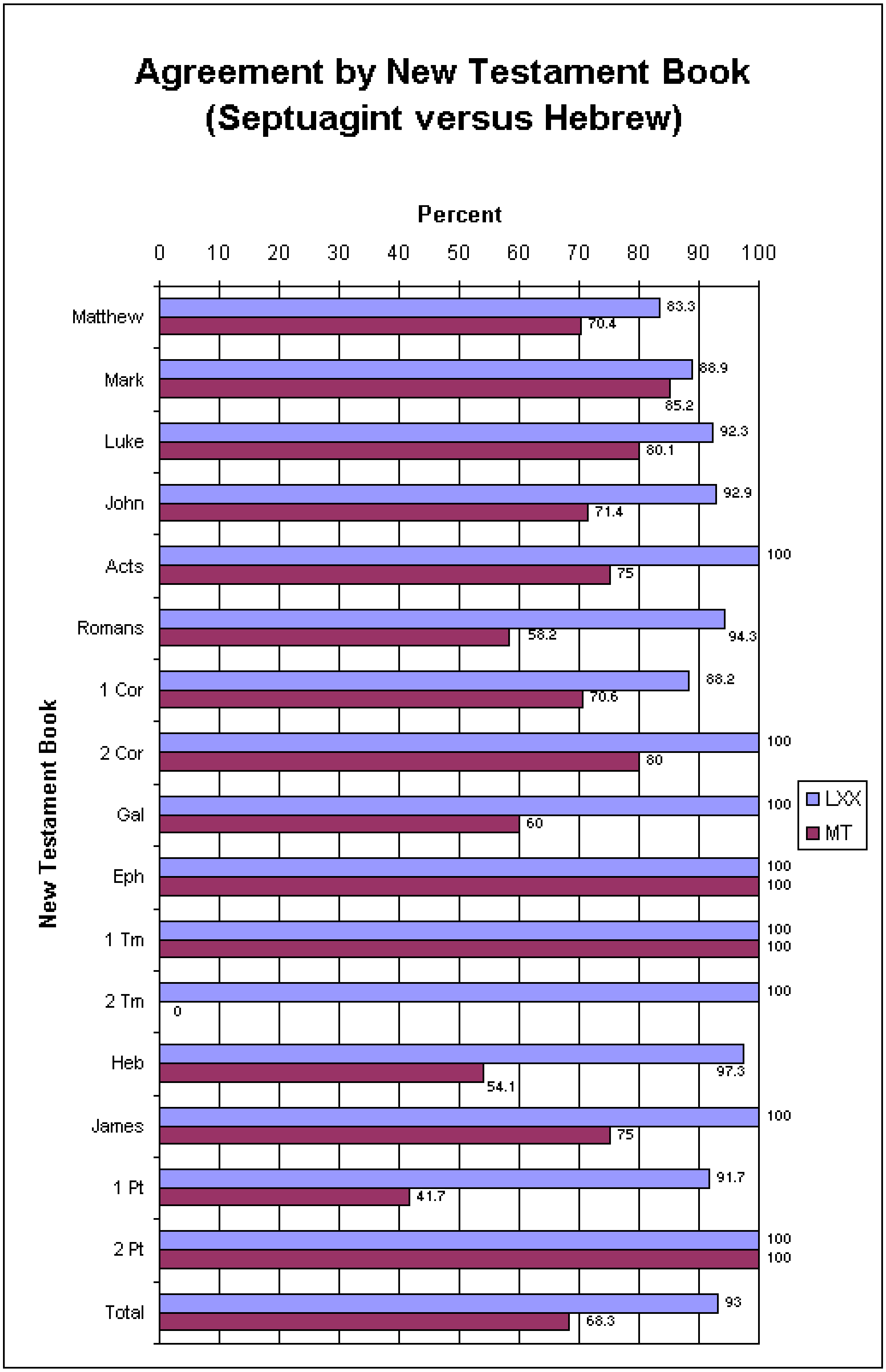
The following figure (Figure 2) compares the results presented in Table 4 with similar results comparing agreement between the New Testament and the Masoretic text. Septuagint results are presented in blue, while those for the Masoretic text are in red. Note in particular the tendency of the New Testament authors to disagree with the Masoretic version of Isaiah.


Agreement by Old Testament Book
(Septuagint versus Hebrew)
Percent
0 10 20 30 40 50 60 70 80 90 100
Old Testament Book
Genesis 100 87.1
Exodus 100 92.6
Leviticus 100 100
Numbers 100 50
Deut 83.8 70
1 Sm 100 100
2 Sm 100 100
1 Kg 100 100
Job 0 100
Psalms 98.7 73.9
Prov 100 16.7
Isaiah 91.6 33.6
Jeremiah 100 60
Ezekiel 100 100
Daniel 100 100
Hosea 85.7 42.9
Joel 100 50
Amos 100 0
Jonah 100 100
Micah 50 50
Hab 100 50
Haggai 100 100
Zechariah 71.4 85.7
Malachi 25 100
Total 93 68.3
LXX
MT

In fact, among all the books quoted most frequently - Genesis, Exodus, Leviticus, Deuteronomy, Psalms and Isaiah - the Septuagint does better than the Masoretic text.

Masoretic readings prevail in the New Testament when the source is Job, Zechariah or Malachi. It is understandable, therefore, that Jerome, in his critiques of the Septuagint, emphasized passages from Hosea and Zechariah to support his contention that the New Testament authors diverged from the Septuagint whenever the Greek departed in meaning from the Hebrew. Evidently, he was embarrassed by the Septuagint - and this embarrassment blinded him to the New Testament's reliance on readings found in that version. "It would be tedious now to enumerate, what great additions and omissions the Septuagint has made, and all the passages which in church-copies are marked with daggers and asterisks [symbols indicating words present in the Greek but absent in the Hebrew, and vice versa]. The Jews generally laugh when they hear our version of this passage of Isaiah, 'Blessed is he that hath seed in Zion and servants in Jerusalem [Is. 31.9].' In Amos also ... But how shall we deal with the Hebrew originals in which these passages and others like them are omitted, passages so numerous that to reproduce them would require books without number? [*Letter LVII*]" One wonders whether Jerome would have been able to overcome this evident social pressure against the Greek version if he had been aware of the diversity of the ancient Hebrew texts.

Similar results are presented by New Testament book in Figure 3, immediately below.



As a rule, each New Testament author agrees with the Septuagint translators more frequently than with the Massoretes. The most striking contrasts are in John's gospel, Acts, Romans, Galatians, Hebrews, James and 1 Peter.

Although, as noted above, the disagreement with the Septuagint is most pronounced in the synoptic gospels, these diverge from the Masoretic text even more strongly than they do from the Septuagint. This is not at all what one would have expected from reading Jerome's *Lives of Illustrious Men*. "Matthew, also called Levi, apostle and aforetimes publican, composed a gospel of Christ at first published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having this volume described to me by the Nazarenes of Borea, a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Saviour quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew." The reader can himself test the verity of this statement directly or by consulting Figure 3 (page 26), which shows that even Matthew's quotations agree with the Septuagint more frequently than with the Hebrew.

4.2.3 Presentation of New Testament Divergences from the Septuagint

For completeness, I present here a table (similar to Table 2 above) showing those instances where the New Testament follows the Hebrew sense against the Septuagint. Two of these, Malachi 3.1 (3 times) and Isaiah 8.14 (twice), are quoted by several New Testament authors. Since Romans 9.33/Isaiah 8.14 is counted as half a quotation, the New Testament follows the Hebrew against the sense of the Septuagint 8.5 times.

Table 6: New Testament Quotations in Agreement with the Hebrew Against the Sense of the Septuagint

New/Old Testament Reference	New Testament/Masoretic Text	Septuagint
Mt 2.15/ Hosea 11.1	"Out of Egypt have I called **my son**."	out of Egypt have I called **his children**.
Mt 11.10/ Mal 3.1	"Behold, I send my messenger before thy face, who shall **prepare** thy way before thee."	Behold, I send forth my messenger, and he shall **survey** the way before me.
John 19.37/ Zech 12.20	"They shall look upon **him whom they have pierced**."	They shall look upon **me, because they have mocked me**.
Rom 9.33/ Is 8.14	"a stumbling stone **and a rock of offense**."	a stumbling stone, **neither against the falling of a rock**
Mt 21.16/ Ps 8.2	"**Out of the mouths of babes and sucklings thou hast brought** perfect praise"	**by the mouths of babes and infants thou hast** founded a bulwark
Rom 11.33/ Job 41.11	"**Or who has given a gift to him that he might be repaid**."	**or who will resist me, and abide**
1 Cor 3.19/ Job 5.13	"He catches the wise in their **craftiness**"	who takes the wise in their **wisdom**

As with Table 2, the quotations from the New Testament in Table 7 are from the Revised Standard Version. The Septuagint column is from Brenton's translation, as it is in the following.

The next table depicts occasions where the New Testament diverges in meaning from both the Hebrew of the Massoretes and the Septuagint. Bold type is used to indicate discrepancies in meaning. Italic type indicates the words are omitted from the New Testament quotation. Certain words are underlined in Mark 12.29-30 to facilitate comparison. The translations in both the New Testament and Masoretic Text columns are from the Revised Standard Version.

Table 7: New Testament Quotations in Disagreement with both the Hebrew and the Septuagint

New/Old Testament Reference	New Testament	Septuagint	Masoretic Text
Mt 2.6/ Micah 5.2	"And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel."	And thou, Bethleem, **house of Ephratha, art few in number to be reckoned among the thousands** of Juda; yet out of thee shall **one** come forth to **me**, to be a ruler of Israel	But you, O Bethlehem **Ephrathah,who are little to be among the clans** of Judah, from you shall come forth **for me one** who is to be ruler in Israel
Mt 4.15-16/ Is 9.1-2	"The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles - the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned"	O land of Zebulun, land of Nephthalim, **and the rest inhabiting the sea-coast**, and the land beyond the Jordan, Galilee of the Gentiles. O people **walking** in darkness, behold a great light: ye that **dwell** in the region and shadow of death, a light shall shine upon you	the land of Zebulun and the land of Naphtali, **but in the latter time he will make glorious** the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who **walked** in darkness have seen a great light; those who dwelt in a land of **deep darkness**, on them has light shined.
Mt 8.17/ Is 53.4	"He took our infirmities and bore our diseases"	He bears our **sins**, and is **pained** for us	Surely he has borne our **griefs** and carried our **sorrows**
Mt 12.18-20 / Is 42.1-3	"Behold, my servant whom I have chosen, my beloved with whom I am well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will any one hear his voice in the streets; he will not break a bruised reed or quench a smoldering wick, till he brings justice to victory; and in his name will the Gentiles hope."	**Jacob is** my servant, **I will help him; Israel is** my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not **cry**, nor lift up his voice, nor shall his voice be heard without. A bruised reed shall he not break, and smoking **flax** shall he not quench; but he shall bring forth judgement **to truth**. *He shall shine out, and shall not be discouraged,*	Behold, my servant, whom I **uphold**, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He will not **cry** or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will **faithfully** bring forth justice. *He will not fail or be discouraged till he has established justice in the earth*; and the coastlands will wait for

New/Old Testament Reference	New Testament	Septuagint	Masoretic Text
		until he shall have set judgment on the earth: and in his name shall the Gentiles trust.	his law
Mt 13.35/ Ps 78.2	"I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."	I will open my mouth in parables: I will utter **dark sayings** which have been from the beginning	I will open my mouth in a parable; I will utter **dark sayings** from of old
Mt 22.37/ Deut 6.5	"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."	And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy **strength**	and you shall love the LORD your God with all your heart, and with all your soul, and with all your **might**
Mt 27.9-10 / Zech 11.12-13	"And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."	**And they weighed for** my price thirty pieces of silver. **And the Lord said to me, Drop them into the furnace, and I will see if it is good metal, as I was proved for their sakes. And I took the** thirty pieces of silver, **and cast them into the furnace in the house of the Lord.**	**And they weighed out as** my wages thirty shekels of silver. **Then the LORD said to me, "Cast into the treasury" - the lordly price at which I was paid off by them. So I took the** thirty pieces of silver **and cast them into the treasury in the house of the LORD.**
Mk 12.29-30 / Deut 6.4-5	"Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your <u>heart</u>, and with all your <u>soul</u>, and with all your <u>mind</u>, and with all your <u>strength</u>."	Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy <u>mind</u>, and with all thy <u>soul</u>, and with all thy <u>strength</u>	Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your <u>heart</u>, and with all your <u>soul</u>, and with all your <u>might</u>
Rom 10.6-8 / Deut 30.12-14	"Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down) or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart"	*It is not in heaven above, as if there were one saying*, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it? *Neither is it beyond the sea, saying*, Who will **go over for us to the other side of the sea**, *and take it for us, and make it audible to us, and we will do it?* The word is very near thee, in thy **mouth**, and in thine heart, *and in thine hands to do it*	*It is not in heaven, that you should say*, "Who will go up for us to heaven, and bring it to us, that we may hear it and do it?" *Neither is it beyond the sea, that you should say*, "Who will **go over the sea for us**, *and bring it to us, that we may hear it and do it?*" But the word is very near you; it is in your **mouth** and in your heart, *so that you can do it*
Rom 12.19/ Deut 32.35	"Vengeance is mine, I will repay, says the Lord"	**In the day of** vengeance I will recompense	Vengeance is mine, **and recompense**

New/Old Testament Reference	New Testament	Septuagint	Masoretic Text
1 Cor 15.54 / Is 25.8	"Death is swallowed up in victory"	Death **has prevailed and swallowed men up**	**He will** swallow up death **for ever**

All together, there are 14 such instances in the New Testament (the additional 3 being duplicates of quotations presented in Table 8). The distribution is as follows: Matthew (7), Mark (2), Luke (1), Romans (2), 1 Corinthians (1) and Hebrews (1). These 14 instances, together with the 8.5 from Table 7, tally to 22.5 cases where the New Testament disagrees with the sense of the Septuagint (see Table 3 above).

4.2.4 Assessment of the Agreement in Wording between the New Testament and the Septuagint

In the previous section, the agreement in meaning between New and Old Testament passages was evaluated. In the following, the precision of agreement in wording will be examined. As is expected, the percentage of quotations with exact or near exact duplication in wording is lower than the percentage agreeing in sense or intention. Jerome (Letter LVII), after reviewing passages such as those in Table 8 above, remarked: "From all these passages it is clear that the apostles and evangelists in translating the old testament scriptures have sought to give the meaning rather than the words, and that they have not greatly cared to preserve forms or constructions, so long as they could make clear the subject to understanding." While it is true that these authors did not feel rigorous fidelity in quotation was a requirement, the degree to which "forms or constructions" in the Septuagint were preserved in the New Testament is remarkable.

The table of quotations in New Testament order (Appendix B) includes a column labeled with the following letters:

P - perfect or near-perfect quotation from the Septuagint - only minor differences, such as word order, articles, inconsequential pronouns, *etc*.

S - perfect but some words replaced with synonyms (example - Romans 9.17) or with words of related meaning.

O - the New Testament omits portions of the Septuagint text - ellipsis (example - Mark 7.6-7).

L - poetic license employed by the New Testament author: a portion of the Septuagint is replaced or reconstructed (example - Hebrews 10.5-7).

A - the New Testament author augments the Septuagint with additional wording (example - Romans 11.9-10).

F - fragmentary (some words in common - replacements as frequent or more so).

E - few to no words in common (empty set).

Perfect (P) quotations and those simply involving an ellipsis (O) show the highest fidelity to the Septuagint, while the other end of the spectrum is represented by cases where few to no common words can be found (E) or where the same words appear, but in a fragmentary fashion (F). In between are the cases of poetic license (L) and those where liberty of a more restrained form has been taken - through the use of synonyms (S) and

by the augmentation (A) of the Old Testament wording with an idea foreign to the literal sense of the text.

Examples of these last three are perhaps in order. Malachi 3.1 is an example of an "L" - the New Testament author, following the sense of the Masoretic text - replaces the idea of the messenger surveying the way of the Messiah with that of preparation. Another example of an "L" is provided by 1 Corinthians 3.20/Psalm 94.11. There, "the Lord knows the thoughts of men" is altered to "the Lord knows the thoughts of the wise."

As an example of the New Testament authors' use of synonymns (S), consider Galatians 4.30/Genesis 21.10. The Septuagint translates as, "Cast out this bondwoman and her son, for the son of this bondswoman shall not inherit with my son Isaac." Paul has transformed this to read, "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman."

Augmentation (A) is seen in, for instance, in Acts 2.17-21/Joel 2.28-32. Luke appends the words "and they shall prophesy" to the quotation "Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit."

The following table shows the distribution of quotations among the various categories (with P and O taken together) for the New Testament books. The distributions are shown in terms of percentage of quotations for each book in each category.

Table 8 - Categorization of the Fidelity of New Testament Quotations of the Septuagint

Book	P&O	A	S	L	F	E
Matthew	61.1	1.9	7.4	14.8	9.2	5.6
Mark	55.6	9.3	5.5	22.2	3.7	3.7
Luke	69.2	1.9	1.9	23.1	0	3.9
John	46.4	0	3.6	35.8	7.1	7.1
Acts	60	5	5	25	5	0
Romans	73.8	3.3	2.5	17.2	1.6	1.6
1 Corinthians	47	5.9	11.8	23.6	11.7	0
2 Corinthians	50	5	10	25	10	0
Galatians	80	0	20	0	0	0
Ephesians	80	0	0	20	0	0
1 Timothy	100	0	0	0	0	0
2 Timothy	50	0	50	0	0	0
Hebrews	71.6	9.5	8.1	8.1	2.7	0
James	75	0	25	0	0	0
1 Peter	58.3	0	25	16.7	0	0

Book	P&O	A	S	L	F	E
2 Peter	0	0	0	0	100	0
Total	63.9	4.1	7.0	18.1	4.7	2.2

Several conclusions can be drawn. First, the majority of New Testament quotations are taken from the Septuagint without change or with relatively minor changes - 64 percent. Second, the New Testament authors felt no qualms about modifying the Old Testament passages to support their message - A, S, and L-type quotations amounting to about 29 percent. Third, roughly 7 percent of quotations (22 altogether) are fragmentary or unrecognizable as quotations. Of these, only 12 are introduced by a formula of quotation, such as "it is written." Thus, only 12 quotations - unambiguously identified as quotations - depart radically from the wording of the Septuagint.

4.3 *Further Evidence of the Influence of the Septuagint*

Why does Stephen say that seventy-five entered into Egypt when Joseph sent for them (Acts 7.14), when the Masoretic text clearly reports there were seventy in all? "All the persons of the house of Jacob who came into Egypt were seventy" – Genesis 46.27. It appears, however, that Stephen was not in error. He was simply backing the Septuagint account: "all the souls of the house of Jacob who came with Joseph into Egypt were seventy-five souls." (Incidentally, this Septuagint reading of seventy-five is also found in one of the scrolls from Qumran.)

The Hebrew backs this reading of Genesis 10.24: "And Arphaxad begat Salah." The Septuagint has, "And Arphaxad begat Cainan, and Cainan begat Sala." Similarly, the Hebrew in Genesis 11.12-13 is translated as: "And Arphaxad lived five and thirty years, and begat Salah; And Arphaxad lived after he had begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber." But the Septuagint has, "And Arphaxad lived a hundred and thirty-five years, and begot Cainan. And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Cainan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died." The apostle Luke apparently had the Septuagint account in mind when he listed the ancestry of the Christ. He wrote, "which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad." (Luke 3.35-36).

Paul leaves a clue in Galatians 3.16-17: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Does the Hebrew support a span of 430 years from the giving of the promises to Abraham and the giving of the Law? Apparently not, for the evangelical apologist Gleason Archer in his Bible Difficulties asserts that 645 years passed between those two events. Archer's conclusion is that the time interval in mind is between a subsequent confirmation of the promises (to Jacob in Genesis 46.2-4) and the production of the tablets on Sinai. This, however, seems a clever dodge. Paul says clearly that the time between God's making the promises to Abraham and the giving of the law was 430 years. Where did he get such an idea – if a careful examination of the chronology supports a number closer to 645 years? The likely explanation is that that

Paul was reading the Septuagint's Exodus 12.40: "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years."

That Paul relied upon the Septuagint is made strikingly clear from Romans 3.12-18. This entire passage is contained in one psalm in the Septuagint. The following table shows Romans 3.12-18 in the ASV, Brenton's English translation of Psalm 14.3, and the Greek for both New Testament and Septuagint passages.

Table 9: Romans 3.12-18 in the New Testament and Psalm 14.3 in the Septuagint

NT English (ASV)	Septuagint English (Brenton)	NT Greek	Septuagint Greek
They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one: Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes.	They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.	παντες εξεκλιναν αμα ηχρειωθησαν, ουκ εστιn ο ποιων χρηστοτητα, ουκ εστιν εως ενος: ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ιος ασπιδων υπο τα χειλη αυτων: ων το στομα αρας και πικριας γεμει, οξεις οι ποδες αυτων εκχεαι αιμα: συντριμμα και ταλαιπωρια εν ταις οδοις αυτων, και οδον ειρηνης ουκ εγνωσαν: ουκ εστιn φοβος θεου απεναντι των οφθαλμων αυτων	παντες εξεκλιναν, αμα ηχρειωθησαν, ουκ εστι ποιων χρηστοτητα, ουκ εστιν εως ενος: ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ιος ασπιδων υπο τα χειλη αυτων: ων το στομα αρας και πικριας γεμει, οξεις οι ποδες αυτων εκχεαι αιμα: συντριμμα και ταλαιπωρια εν ταις οδοις αυτων, και οδον ειρηνης ουκ εγνωσαν: ουκ εστι φοβος θεου απεναντι των οφθαλμων αυτων

The Hebrew for Psalm 14.3 ends with "no, not so much as one," so Paul cannot have obtained the entire quotation from this Psalm alone if he were reading from the Hebrew. In fact, if Paul were relying upon the Hebrew, he had to string together phrases from six separate locations in this passage: Psalm 14.1-3 (or 53.1-3), 5.9, 140.3, 10.7, Isaiah 59.7-9, and Psalm 36.1. It would be a remarkable coincidence if Paul – using the Hebrew alone – were to collect just these fragments in just the same order as they appear in the Septuagint. (Another explanation is that the Septuagint's rendering of Psalm 14.3 is a later modification by Christians, a falsification of the original Septuagint reading to bring it into agreement with Romans. However, if that were the case, one wonders why a more exact representation of Romans 3.10 and 11 is not presented in the Septuagint's Psalm 14.1-2, leading into the quotation in Table 9 above.) Quite plainly, the most plausible explanation is that, in Romans 3.12-18, Paul was quoting Psalm 14.3 from the Septuagint.

The statement in Hebrews 11.5 that before Enoch's translation "he had this testimony, that he pleased God" appears to depend on the Septuagint wording of Genesis 5.22 and 24. In the Masoretic text, Enoch is said not to have pleased, but to have walked with, God.

There are also many allusions in the New Testament to the Septuagint. For instance, in Revelation 1.4, John sends greetings to the seven churches in Asia from "he who is." In English, the reference may not be obvious. But, in the Greek, John uses the phrase ο ων, the exact words God spoke from the burning bush in Exodus 3.14 (Septuagint) after Moses asked His name. As a second example, the author of the book of Hebrews seems to have had Wisdom 7.25-26 in mind when writing Hebrews 1.3.

4.4 *Conclusions*

The New Testament is a witness to the Church's use of the Septuagint as sacred scripture in its earliest days. This use continued throughout the Church until early in the fourth century, when Jerome undertook a translation from the Hebrew of his day.[4] We have seen in the section on the Septuagint in the Fathers that Jerome agreed with the proposition that the Church's Old Testament should be the same one quoted in the New Testament. But he held the view - which we have shown above to be manifestly incorrect - that the New Testament authors were faithful to the Hebrew Old Testament.

Is the example of New Testament usage sufficient grounds for a return to the Septuagint as the basis for Old Testament translation? Are there good reasons for translating from the Hebrew Masoretic text, as is the almost universal pattern in the Western world? It might be argued that the Hebrew of the Massoretes is truer to the original that the Septuagint, but this is doubtful given the existence of variant readings in the Hebrew before the second century A.D. The current Hebrew text is indeed the one selected by the rabbis at the end of the first century, which became the standard Hebrew Old Testament thereafter. However, legislation by a body outside the boundaries of the Church can hardly be binding on Her. It could be argued that, even though there were variant readings in the Hebrew at earlier times, we can often be fairly certain that the Hebrew of the Massoretes and the Hebrew the Septuagint was based on are identical. In those cases, we should translate from the Hebrew, and by doing so bring the sense into English with greater exactness. In response, this seems more of an argument for using the Hebrew as a translation aid than as the basis for translation. Such usage would doubtless be laudable. However, this approach should be undertaken with caution. As the meaning of words changes with time, the Septuagint Greek may often provide insight into the meaning of the Hebrew at the time of translation, and so should not be freely replaced with an academic conjecture.

Jerome mentioned with embarrassment certain passages in the Septuagint which he believed to be incorrectly translated from the Hebrew. But before we can convict the Septuagint of translation error, we have to produce, at a minimum, the Hebrew text upon which the Septuagint is based. Since that text no longer exists, accusations of mistranslation remain unproven conjectures. And even if the Septuagint is thick with mistranslation, its errors are frequently sanctioned by the New Testament. For instance, if the word "virgin (parthenos in Greek)" in Isaiah 7.14 is a mistranslation of the Hebrew

[4] The Greek-speaking portion of the Church was not influenced by Jerome's Latin translation and so continued to rely on the Septuagint.

word almah, Matthew has given his assent to this error. In fact, those of us who believe the New Testament to be inspired by God are required to believe that many “errors” of the Septuagint are inspired also, because they are incorporated into the New Testament directly. If the errors that are quoted have Divine sanction, on what basis can we reject the errors that are not quoted? Or, consider what we imply if we say that the Masoretic text alone can lay claim to being the genuine Old Testament. The clear implication is that the authors of the New Testament were benighted and, ignorant of the truth, used an inferior text. The theological implications they drew when they quoted from “mistranslations” in the Septuagint should be rejected. Thus, the logical corollaries to the proposition that the Masoretic text alone is worthy to be considered the Old Testament include: Christ was not born of a virgin, the angels do not worship the Son, Christ did not come to restore sight to the blind, the behavior of the Jews was not cause for God’s name to be blasphemed among the Gentiles, *etc.* In short, we are forced to conclude that the New Testament is not inspired.

I have yet to discover any sufficient reason to consider the Masoretic text as preferable to the Septuagint. However, the case in favor of the Septuagint is subject to criticism. Even assuming that the New Testament warrant is sufficient grounds for using a text, one could argue that the New Testament witness is muddled. Although we do find the apostles and their followers using the Septuagint as we know it with great frequency, they also stray toward other sources - sometimes to a text very similar to the Masoretic, sometimes to a text we do not currently possess. Though our failure to recognize the basis for the quotation may often be due to paraphrase, there are cases that are very difficult to explain in this way. Jerome mentioned two of them in a passage quoted in the section on the fathers: “For he shall be called a Nazarene” (Matthew 2. 23) is one example. Another is, “Rivers of living water shall flow out of his belly” (John 7.38).

It is possible that every quotation in the New Testament is from a Septuagint, but from one, though popular in the first century, we no longer possess in its entirety. It is reasonable to conclude from the writings of Irenaeus and Justin Martyr that their scriptures were slightly different from our own. When the New Testament strays from the Masoretic Text, these fathers do too, at least where common quotations can be examined. But there are also portions of scripture quoted in the fathers that are not available in our version of the Greek text. For instance, in his *Dialogue with Trypho*, Justin claimed that the Jews had deleted the verse, “The Lord remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.” Irenaeus also quoted the same verse, though he attributed it to Jeremiah on one occasion and to Isaiah on the other. Justin also claimed that the Jews had removed the words “from the wood” from the verse in Psalm 96: “Tell ye among the nations, the Lord hath reigned from the wood.” Neither of these is in the Septuagint we possess today. As a third example, Justin quoted the following, possibly from Ezra or Nehemiah: “And Esdras said to the people, This passover is our Savior and our refuge. And if you have understood, and your heart has taken it in, and we shall humble Him on a standard, and thereafter hope in Him, then this place shall not be forsaken for ever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you will be a laughingstock to the nations.”

In short, neither the Greek nor the Hebrew Old Testament in existence today is perfect. The decision to abandon the Septuagint in favor of the Hebrew was made on the mistaken belief that the New Testament quotes exclusively from the Hebrew Old Testament. A more modern argument in favor of the Hebrew might stress the near-perfect preservation of that text through the centuries - a contention proven false by the variant readings discovered in the Dead Sea Scrolls - or it might emphasize the

mistranslations in the only other real contender, the Septuagint - which implies the rejection of the authority of the New Testament. The argument in favor of returning to the Septuagint notes the general (though not universal) reliance on it by the New Testament authors and their followers in the early Church. The New Testament can be more fully understood and appreciated, it is argued, if read in conjunction with the Septuagint, because the language of the Greek Old Testament is present throughout the New, both in overt quotations and through allusions. The theology of the Church, as explained by the Fathers of the first several centuries, rests on the wording of the Septuagint. If this theology is true and worthy of defense, then it is critical that the Church be thoroughly familiar with the Bible of Her founders and early defenders.

It seems clear to me that the case in favor of the Septuagint is the stronger of the two. But the same primary argument in favor of translation from the Septuagint - New Testament precedent - implies that the Christian should be aware of Masoretic readings. In like manner, our desire to understand the theology of the early Church in the light of Her scriptures entails the need to retain familiarity with those scriptures - such as the ones quoted by Justin Martyr above - which appear to have dropped out of the Old Testament over the years. In my view, then, the ideal Old Testament will be based on the Septuagint as the primary source, and will include extensive footnotes including significant variant readings from all other sources, including the Masoretic text, the Dead Sea Scrolls, the Samaritan Pentateuch, and the Fathers of the Church.

Appendix A: Agreement in Meaning Between the New Testament Quotations and the Hebrew Old Testament

As in the Septuagint comparison, this analysis relies on the Table of Quotations in New Testament Order (Appendix B). That table contains a column entitled “Meaning” with annotations: “J,” “H,” or “D.” A “J” indicates that the quotation agrees with the Septuagint against the sense of the Masoretic text, an “H” that the quotation supports the Hebrew sense against the Septuagint. The quotation is marked by a “D” when the quotation disagrees in meaning with both the Septuagint and the Hebrew. The following table summarizes the disagreement of the New Testament with the Hebrew Old Testament as a source. For each New Testament book, the number of quotations from each Old Testament book is shown, but the number of times the New Testament reading differs in meaning from the Hebrew Old Testament text - both “J” and “D” readings - is also indicated. Thus, Matthew differs in sense from the Masoretic text 16 times out of 54 quotations. Nine of these disagreements occur when Matthew quotes from Isaiah. Looking along the rows, note that Deuteronomy is quoted against the sense of the Masoretic text 13 times, 2 of these quotations occurring in the book of Romans.

Table A1: Instances where the New Testament Differs in Meaning from the Masoretic Text

Book	#/tot # of quot	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Total	101.5/320	16/54	4/27	5/26	4/14	10/40	25.5/61	5/17	2/10	4/10	0/5	0/1	1/1	17/37	1/4	7/12	0/1
Genesis	4/31	0/2	0/2	-	-	0/4	1/9	0/2	-	1/4	0/1	-	-	2/6	0/1	-	-
Exodus	2/31.33	0/4.33	0/3	0/2.5	0/0.5	1/11	0/3	0/1	0/1	-	0/0.5	-	-	0/3	0/0.5	1/1	-
Leviticus	0/15.33	0/3.83	0/2	0/2	-	0/1	0/2	-	0/0.5	0/2	-	-	-	-	0/1	0/1	-
Numbers	1/2	0/0.5	-	-	0/0.5	-	-	-	-	-	-	-	1/1	-	-	-	-
Deut.	13/43.33	2/10.3	2/6.5	2/5.5	-	0/3	2/7	1/2	0/1	2/2	0/0.5	0/1	-	2/4	0/0.5	-	-
1 Samuel	0/1	-	-	-	-	0/1	-	-	-	-	-	-	-	-	-	-	-
2 Samuel	0/2.5	-	-	-	-	-	0/0.5	-	0/1	-	-	-	-	0/1	-	-	-
1 Kings	0/2	-	-	-	-	-	0/2	-	-	-	-	-	-	-	-	-	-
Job	0/2	-	-	-	-	-	0/1	0/1	-	-	-	-	-	-	-	-	-
Psalms	20/76.5	1/9	0/5	0/7	1/7	2/11	7/12.5	0/3	1/2	-	0/2	-	-	8/16	-	0/2	-
Proverbs	5/6	-	-	-	-	-	1/1	-	-	-	-	-	-	1/1	1/1	2/2	0/1
Isaiah	43.5/65.5	9/11	2/4.5	3/6	3/4	3/5	13.5/18	3/6	1/2	1/1	-	-	-	1/2	-	4/6	-

Book	#/tot # of quot	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Jeremiah	2/5	0/1	-	-	-	-	-	0/1	0/1	-	-	-	-	2/2	-	-	-
Ezekiel	0/1.5	-	-	-	-	-	-	-	0/1.5	-	-	-	-	-	-	-	-
Daniel	0/5	0/2	0/2	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-
Hosea	4/7	2/3	-	0/1	-	-	1/2	1/1	-	-	-	-	-	-	-	-	-
Joel	1/2	-	-	-	-	1/1	0/1	-	-	-	-	-	-	-	-	-	-
Amos	2/2	-	-	-	-	2/2	-	-	-	-	-	-	-	-	-	-	-
Jonah	0/1	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Micah	1/2	1/2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Habakkuk	2/4	-	-	-	-	1/1	0/1	-	-	0/1	-	-	-	1/1	-	-	-
Haggai	0/1	-	-	-	-	-	-	-	-	-	-	-	-	0/1	-	-	-
Zechariah	1/7	1/3	0/1	-	1/2	-	-	-	-	-	0/1	-	-	-	-	-	-
Malachi	0/4	0/1	0/1	0/1	-	-	1	-	-	-	-	-	-	-	-	-	-

Appendix A: Agreement in Meaning between the New Testament Quotations and the Hebrew Old Testament

The following two tables summarize these results, providing percentage agreement for each Old Testament and New Testament book. For instance, Zechariah is quoted 7 times, 6 of which are in agreement with the meaning of the Masoretic text. Thus, the New Testament follows the Hebrew version of Zechariah 85.7% of the time. Similarly, Luke follows the Masoretic reading in 21 of 26 passages, for a percentage agreement = 80.1%.

Table A2: Percentage Agreement by Old Testament Book

Genesis	87.1
Exodus	92.6
Leviticus	100
Numbers	50.0
Deuteronomy	70.0
1 Samuel	100
2 Samuel	100
1 Kings	100
Job	100
Psalms	73.0
Proverbs	16.7
Isaiah	33.6
Jeremiah	60
Ezekiel	100
Daniel	100
Hosea	42.9
Joel	50
Amos	0
Jonah	100
Micah	50
Habakkuk	50
Haggai	100
Zechariah	85.7
Malachi	100
Total	68.3

Table A3: Percentage Agreement by New Testament Book

Matthew	70.4
Mark	85.2
Luke	80.1
John	71.4
Acts	75.0
Romans	58.2
1 Cor	70.6
2 Cor	80.0
Galatians	60.0
Ephesians	100
1 Timothy	100
2 Timothy	0
Hebrews	54.1
James	75.0
1 Peter	41.7
2 Peter	100
Total	68.3

Although the agreement between the New Testament and the Septuagint was seen to be lowest in the gospels, the Masoretic text fared even more poorly here. Proceeding as before, we find the following for natural New Testament groupings:

Synoptic gospels	- 76.6
John	- 71.4
Acts	- 75.0
Pauline epistles	- 65.2
Hebrews	- 54.1
Catholic epistles	- 52.9

Luke's quotations agree in meaning with the Masoretic text 77.3% of the time. It appears, then, that agreement with the Masoretic text is best in the gospels, and considerably worse in Paul's writings and the other epistles.

The most remarkable number in the table at the left is the agreement percentage for the book of Isaiah, only 33.6%. Other important books - Psalms and Deuteronomy - also show strong divergence from the Masoretic text. But the New Testament's tendency to disagree with Isaiah is striking.

Appendix B: Table of Quotations in New Testament Order

The table below lists all quotations from the Old Testament which appear in the New. The column labeled "Meaning" contains characters which indicate whether the particular citation agrees in meaning with the Septuagint where that differs from the Masoretic (Hebrew) text - or *vice versa*. The column labeled "Quality" gives a sense for the agreement in word choice and order between the New Testament and the Septuagint. A key to the symbols is provided immediately below.

Key to the Table below:

* - the New Testament context indicates that this is a quotation.

† - textual variants in the Septuagint are important.

‡ textual variants available in the Dead Sea Scrolls are discussed in the associated detailed summary.

° - textual variants in the New Testament are discussed in the associated detailed summary.

For the "Meaning" column:

U - according to the **UBS** 4th edition Greek New Testament, these passages agree with the Septuagint against the sense of the Hebrew text.

J - A "J" indicates that it is the author's (**Jones**') judgment that the New Testament quotation agrees with the Septuagint in meaning, against the sense of the Hebrew text.

H - these passages, in my judgment, agree with the **Hebrew** against the sense of the Septuagint.

D - **disagrees** with both the Septuagint and the Hebrew

Annotations relating to "Quality":

P - **perfect** or near-perfect quotation from the Septuagint - only minor differences, such as word order, articles, inconsequential pronouns, *etc.*

S - perfect but some words replaced with **synonyms** (example - Romans 9.17) or with words of related meaning.

O - the New Testament **omits** portions of the Septuagint text - ellipsis (example - Mark 7.6-7).

L - poetic **license** employed by the New Testament author: a portion of the Septuagint is replaced or reconstructed (example - Hebrews 10.5-7).

A - the New Testament author **augments** the Septuagint with additional wording (example - Romans 11.9-10).

F - **fragmentary** (some words in common - replacements as frequent or more so).

E - few to no words in common (**empty** set).

The "Weight" column indicates whether the Old Testament source is unique (weight=1), or if multiple Old Testament passages could be the source of the quotation (fractional weights). In some cases, I have determined that one of the Old Testament sources listed by UBS is inferior to the others. In those cases, I have assigned a weight of zero. These weights are used to establish the total number of quotations, the percentage of quotations in agreement with the Septuagint text, *etc.*

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
Matthew	1.23a*	1	Isaiah	7.14	UJ†	P
	1.23b*	1	Isaiah	8.8, 10	U	P
	2.6*	1	Micah	5.2	D†	F
	2.15*	1	Hosea	11.1	H	L
	2.18*	1	Jeremiah	31.15	†	S
	3.3*	1	Isaiah	40.3	UJ	S
	4.4*	1	Deut	8.3		P†
	4.6*	1	Psalm	91.11-12		P†
	4.7*	1	Deut	6.16		P
	4.10*	1	Deut	6.13	J†	P
Matthew	4.15-16*	1	Isaiah	9.1-2	D†	F
	5.21	½	Exodus	20.13		P
	“	½	Deut	5.17		P
	5.27	½	Exodus	20.14		P
	“	½	Deut	5.18		P
	5.31	1	Deut	24.1		L
	5.33	½	Lev	19.12		E
	“	½	Num	30.2		E
	5.38	1/3	Exodus	21.24		P
	“	1/3	Lev	24.20		P
	“	1/3	Deut	19.21		P
	5.43	1	Lev	19.18		P
	8.17*	1	Isaiah	53.4	D	E
	9.13	1	Hosea	6.6	J	P†
Matthew	10.35-36	1	Micah	7.6		L†
	11.10*	1	Malachi	3.1	H	L†
	12.7*	1	Hosea	6.6	J	P†
	12.18-20*	1	Isaiah	42.1-3	D	F
	12.21*	1	Isaiah	42.4	UJ	P
	12.40	1	Jonah	1.17		P
	13.14-15*	1	Isaiah	6.9-10	UJ	P†
	13.35*	1	Psalm	78.2	D	S
	15.4a*	½	Exodus	20.12		P
	“*	½	Deut	5.16		P
	15.4b*	1	Exodus	21.17		P†
Matthew	15.8-9*	1	Isaiah	29.13	UJ	P†°
	18.16	1	Deut	19.15		O
	19.4*	½	Genesis	1.27		P
	“*	½	Genesis	5.2		P
	19.5*	1	Genesis	2.24		P
	19.7	1	Deut	24.1		L
	19.18-19	½	Exodus	20.12-16		P
	“	½	Deut	5.16-20		P
	19.19	1	Lev	19.18		P
	21.5a*	1	Isaiah	62.11		L
	21.5b*	1	Zechariah	9.9		L†
	21.9*	1	Psalm	118.25-26		P
	21.13*	1	Isaiah	56.7		P
Matthew	21.16*	1	Psalm	8.2	UJ	P
	21.42*	1	Psalm	118.22-23		P
	22.24	1	Deut	25.5		E

Appendix B: All Quotations in New Testament Order

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
Matthew	22.32*	½	Exodus	3.6		P
	“*	½	Exodus	3.15		P
	22.37	1	Deut	6.5	D†	A
	22.39	1	Lev	19.18		P
	22.44*	1	Psalm	110.1		S
	23.39	1	Psalm	118.26		P
	24.30	1	Daniel	7.13		P
	26.31*	1	Zechariah	13.7	†	P
	26.64a	1	Psalm	110.1		F
	26.64b	1	Daniel	7.13		L
	27.9-10*	1	Zechariah	11.12-13	D	F
	27.46	1	Psalm	22.1		P
Mark	1.2*	1	Malachi	3.1	H	L†
	1.3*	1	Isaiah	40.3	UJ	S
	4.12	1	Isaiah	6.9-10	U	L
	7.6-7*	1	Isaiah	29.13	UJ	O†
	7.10a*	½	Exodus	20.12		P
	“*	½	Deut	5.16		P
	7.10b*	1	Exodus	21.17	†	P
	10.4	1	Deut	24.1, 3		F
	10.6	½	Genesis	1.27		P
	“	½	Genesis	5.2		P
	10.7-8	1	Genesis	2.24		P
	10.19	½	Exodus	20.12-16		A
	“	½	Deut	5.16-20		A
Mark	11.9-10	1	Psalm	118.25-26		P
	11.17*	1	Isaiah	56.7		P
	12.10-11*	1	Psalm	118.22-23		P
	12.19	1	Deut	25.5		E
	12.26*	½	Exodus	3.6		P
	“*	½	Exodus	3.15		P
	12.29	1	Deut	6.4-5	D†	A
	12.31	1	Lev	19.18		P
	12.32a	1	Deut	6.4		P
	12.32b	½	Deut	4.35		P†
	“	½	Isaiah	45.21		P
	12.33a	1	Deut	6.5	D†	AS
Mark	12.33b	1	Lev	19.18		L
	12.36*	1	Psalm	110.1		P
	13.36	1	Daniel	7.13		L
	14.27*	1	Zechariah	13.7	†	P
	14.62a	1	Psalm	110.1		L
	14.62b	1	Daniel	7.13		L
	15.34	1	Psalm	22.1		P
Luke	2.23*	1/3	Exodus	13.2		L
	“*	1/3	Exodus	13.12		L
	“*	1/3	Exodus	13.15		L
	2.24*	1	Lev	12.8		P
	3.4-6*	1	Isaiah	40.3-5	UJ	L
	4.4*	1	Deut	8.3		P
	4.8*	1	Deut	6.13	J†	P

Appendix B: All Quotations in New Testament Order

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
	4.10-11*	1	Psalm	91.11-12		P
Luke	4.12*	1	Deut	6.16		P
	4.18-19*	1	Isaiah	61.1-2	UJ‡	P°
	4.18*	1	Isaiah	58.6	J	P
	7.27*	1	Malachi	3.1	H	L†
	8.10	1	Isaiah	6.9	U	L
Luke	10.27a*	1	Deut	6.5	D†	AS
	10.27b*	1	Lev	19.18		P
	13.35	1	Psalm	118.26		P
	18.20	½	Exodus	20.12-16		P
	“	½	Deut	5.16-20		P
	19.38	1	Psalm	118.26		P
	19.46*	1	Isaiah	56.7		P
	20.17*	1	Psalm	118.22		P
	20.28	1	Deut	25.5		E
	20.37*	1	Exodus	3.6		P
	20.42-43*	1	Psalm	110.1		P
Luke	21.27	1	Daniel	7.13		L
	22.37*	1	Isaiah	53.12		P
	22.69	1	Psalm	110.1		L
	23.30	1	Hosea	10.8		P†
	23.46	1	Psalm	31.5		P
John	1.23*	1	Isaiah	40.3	UJ	L
	2.17*	1	Psalm	69.9		P
	6.31*	1	Psalm	78.24	J	L
	6.45*	1	Isaiah	54.13		L
	10.34*	1	Psalm	82.6		P
	12.13	1	Psalm	118.25-26		P
	12.15*	1	Zechariah	9.9		L
	12.38*	1	Isaiah	53.1	UJ	P
	12.40*	1	Isaiah	6.10	UJ	SO
	13.18*	1	Psalm	41.9		F
John	15.25*	½	Psalm	35.19		L
	“*	½	Psalm	69.4		L
	19.24*	1	Psalm	22.18		P
	19.36*	½	Exodus	12.46		P
	“*	½	Numbers	9.12		P
	19.37*	1	Zechariah	12.10	H	E
Acts	1.20a*	1	Psalm	69.25		P
	1.20b*	1	Psalm	109.8		P
	2.17-21*	1	Joel	2.28-32	UJ	A†
	2.25-28*	1	Psalm	16.8-11	UJ	P
	2.30	1	Psalm	132.11		F
	2.31	1	Psalm	16.10		L
	2.34-35*	1	Psalm	110.1		P
	3.13	½	Exodus	3.6		P
	“	½	Exodus	3.15		P
	3.22*	1	Deut	18.15-16		P
	3.23a*	1	Deut	18.19		F
Acts	3.23b*	1	Lev	23.29		L
	3.25*	½	Genesis	22.18		S

Appendix B: All Quotations in New Testament Order

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
	"*	½	Genesis	26.4		S
Acts	4.11	1	Psalm	118.22		L
	4.25-26*	1	Psalm	2.1-2	UJ	P
	7.3	1	Genesis	12.1		O
	7.5	½	Genesis	17.8		L
	"	½	Genesis	48.4		L
	7.6-7	1	Genesis	15.13-14		L
	7.7	1	Exodus	3.12		L
	7.18	1	Exodus	1.8		P
	7.27-28	1	Exodus	2.14	J	P
Acts	7.30	1	Exodus	3.2		A†
	7.32	1	Exodus	3.6		P
	7.33	1	Exodus	3.5		P
	7.34	1	Exodus	3.7-10		L
	7.35	1	Exodus	2.14		P
	7.37	1	Deut	18.15		P
	7.40	½	Exodus	32.1		P
	"	½	Exodus	32.23		P
	7.42-43*	1	Amos	5.25-27	UJ	L†
	7.49-50*	1	Isaiah	66.1-2		P
	8.32-33*	1	Isaiah	53.7-8	UJ	P
Acts	13.22a	1	Psalm	89.20		P
	13.22b	1	1 Samuel	13.14		P
	13.33*	1	Psalm	2.7		P
	13.34*	1	Isaiah	55.3	UJ	L
	13.35*	1	Psalm	16.10	U	P
	13.41*	1	Habakkuk	1.5	UJ	O
	13.47*	1	Isaiah	49.6		S
	15.16-17*	1	Amos	9.11-12	J	L†°
	23.5*	1	Exodus	22.28		P
	28.26-27*	1	Isaiah	6.9-10	UJ	P
Romans	1.17*	1	Habakkuk	2.4		P
	2.24*	1	Isaiah	52.5	UJ	S
	3.4*	1	Psalm	51.4	UJ	P
	3.10-11*	½	Psalm	14.1-3	J	L
	"*	½	Psalm	53.1-3	J	L
	3.13a*	1	Psalm	5.9	UJ	P
	3.13b*	1	Psalm	140.3	UJ	P
	3.14*	1	Psalm	10.7	UJ	P
	3.15-17*	1	Isaiah	59.7-8		O
	3.18*	1	Psalm	36.1		P
	4.3*	1	Genesis	15.6		P
Romans	4.7-8*	1	Psalm	32.1-2		P
	4.9	1	Genesis	15.6		P
	4.17*	1	Genesis	17.5		P
	4.18a	1	Genesis	17.5		P
	4.18b*	1	Genesis	15.5		P
	4.22	1	Genesis	15.6		P
	7.7*	½	Exodus	20.17		P
	"*	½	Deut	5.21		P
	8.36*	1	Psalm	44.22		P

Appendix B: All Quotations in New Testament Order

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
	9.7	1	Genesis	21.12		P
Romans	9.9	½	Genesis	18.10		L
	"	½	Genesis	18.14		S
	9.12	1	Genesis	25.23		P
	9.13*	1	Malachi	1.2-3		P
	9.15*	1	Exodus	33.19		P
	9.17*	1	Exodus	9.16	UJ	P†
	9.25*	1	Hosea	2.23	J	L
	9.26*	1	Hosea	1.10		P
	9.27-28*	1	Isaiah	10.22-23	UJ	L†
	9.29*	1	Isaiah	1.9	UJ	P
	9.33*	½	Isaiah	8.14	H	L
	"*	½	Isaiah	28.16	UJ†	L
	10.5*	1	Lev	18.5		P
Romans	10.6	1	Deut	9.4		P
	10.6-8	1	Deut	30.12-14	D	L
	10.11*	1	Isaiah	28.16	UJ†	P
	10.13	1	Joel	2.32		P
	10.15*	1	Isaiah	52.7		L
	10.16*	1	Isaiah	53.1	UJ	P
	10.18	1	Psalm	19.4	UJ	P
	10.19*	1	Deut	32.21		P
	10.20*	1	Isaiah	65.1	UJ‡	P
	10.21*	1	Isaiah	65.2	UJ	P
Romans	11.3*	1	1 Kings	19.10, 14		P
	11.4*	1	1 Kings	19.18		F
	11.8a	1	Isaiah	29.10		P
	11.8b	1	Deut	29.4		L
	11.9-10*	1	Psalm	69.22-23	UJ	A
	11.26-27a*	1	Isaiah	59.20-21	UJ	L
	11.27b*	1	Isaiah	27.9	UJ	L
	11.34	1	Isaiah	40.13	UJ	P
	11.35	1	Job	41.11	H	E
	12.19*	1	Deut	32.35	D	L
	12.20	1	Proverbs	25.21-22	UJ	P
Romans	13.9a	½	Exodus	20.13-15, 17		P
	"	½	Deut	5.17-19, 21		P
	13.9b	1	Lev	19.18		P
	14.11a*	1	Isaiah	49.18		P
	14.11b*	1	Isaiah	45.23	UJ	P
	15.3*	1	Psalm	69.9		P
	15.9*	½	Psalm	18.49		P
	"*	½	2 Samuel	22.50		P
	15.10*	1	Deut	32.43		P
	15.11*	1	Psalm	117.1		P†
	15.12*	1	Isaiah	11.10	UJ	O
	15.21*	1	Isaiah	52.15	UJ	P
1 Cor	1.19*	1	Isaiah	29.14	UJ	L
	1.31*	1	Jeremiah	9.24		O
	2.9*	1	Isaiah	64.4		F
	2.16	1	Isaiah	40.13	UJ	P

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
	3.19*	1	Job	5.13	H	L
1 Cor	3.20*	1	Psalm	94.11		L
	5.13	1	Deut	17.7	UJ	P
	6.16	1	Genesis	2.24		P
	9.9*	1	Deut	25.4		S
	10.7*	1	Exodus	32.6		P
	10.26	1	Psalm	24.1		P
	14.21*	1	Isaiah	28.11-12		F
	15.27	1	Psalm	8.6		P
	15.32	1	Isaiah	22.13		P
	15.45*	1	Genesis	2.8		A
	15.54*	1	Isaiah	25.8	D	L
	15.55*	1	Hosea	13.14	UJ	S
2 Cor	4.13*	1	Psalm	116.10	UJ	P
	6.2*	1	Isaiah	49.8	J	P
	6.16*	½	Lev	26.12		A
	“*	½	Ezekiel	37.27		L
	6.17a*	1	Isaiah	52.11		P
	6.17b*	1	Ezekiel	20.34		F
	6.18*	1	2 Samuel	7.14		L
	8.15*	1	Exodus	16.18		S
	9.9*	1	Psalm	112.9		P
	10.17	1	Jeremiah	9.24		L
	13.1	1	Deut	19.15		O
Galatians	3.6	1	Genesis	15.6		P
	3.8*	0	Genesis	12.3		S
	“*	1	Genesis	18.18		P
	3.10*	1	Deut	27.26	UJ	S
	3.11	1	Habakkuk	2.4		P
	3.12	1	Lev	18.5		P
	3.13*	1	Deut	21.23	J	O
	3.16	1	Genesis	12.7	J	P
	4.27*	1	Isaiah	54.1	J	P
	4.30*	1	Genesis	21.10		L
	5.14	1	Lev	19.18		P
Ephesians	4.8*	1	Psalm	68.18		L†
	4.25	1	Zechariah	8.16		P
	4.26	1	Psalm	4.4	U	P
	5.31	1	Genesis	2.24		P
	6.2-3	½	Exodus	20.12		P
	“*	½	Deut	5.16		P
1 Timothy	5.18*	1	Deut	25.4		P
2 Timothy	2.19	1	Numbers	16.5	J	SO
Hebrews	1.5a*	1	Psalm	2.7		P
	1.5b*	1	2 Samuel	7.14		P
	1.6*	1	Deut	32.43	UJ‡	P
	1.7*	1	Psalm	104.4	U	P
	1.8-9*	1	Psalm	45.6-7		P
	1.10-11*	1	Psalm	102.25-27	UJ	A
	1.13*	1	Psalm	110.1		P
	2.6-8*	1	Psalm	8.4-6	UJ	P°

Appendix B: All Quotations in New Testament Order

New Testament Book	Verse	Weight	Old Testament Book	Verse	Meaning	Quality
	2.12*	1	Psalm	22.22	J	P
Hebrews	2.13a*	1	Isaiah	8.17	UJ	P
	2.13b*	1	Isaiah	8.18		P
	3.7-11*	1	Psalm	95.7-11	J	P†°
	3.15*	1	Psalm	95.7-8	UJ	P
	4.3, 5*	1	Psalm	95.11		P
	4.4*	1	Genesis	2.2		P
	4.7*	1	Psalm	95.7-8	UJ	P
	5.5*	1	Psalm	2.7		P
	5.6*	1	Psalm	110.4		P
	6.13-14*	1	Genesis	22.16-17		P
	7.1-2	1	Genesis	14.17-20		F
Hebrews	7.17, 21*	1	Psalm	110.4		P
	8.5*	1	Exodus	25.40		P
	8.8-12*	1	Jeremiah	31.31-34	J	S†
	9.20*	1	Exodus	24.8		L
	10.5-7*	1	Psalm	40.6-8	J	L
	10.16-17*	1	Jeremiah	31.33-34	J	AO
	10.30*	1	Deut	32.35-36	D	A
	10.37-38	1	Habakkuk	2.3-4	UJ	P
	11.5	1	Genesis	5.24	UJ	P
	11.18*	1	Genesis	21.12		P
	11.21	1	Genesis	47.31	UJ	S
	12.5-6*	1	Proverbs	3.11-13	UJ	P†
	12.20*	1	Exodus	19.12-13		L°
	12.21*	1	Deut	9.19		A
	12.26*	1	Haggai	2.6	U	A
	13.5*	1	Deut	31.6, 8		P
	13.6	1	Psalm	118.6	UJ	P
James	2.8*	1	Lev	19.18		P
	2.11*	½	Exodus	20.13. 14		P
	“*	½	Deut	5.17, 18		P
	2.23*	1	Genesis	15.6		P
	4.6*	1	Proverbs	3.34	UJ	S
1 Peter	1.16*	1	Lev	19.2		O
	1.24-25	1	Isaiah	40.6-8	J	S°
	2.6*	1	Isaiah	28.16	UJ	S†
	2.7	1	Psalm	118.22		P
	2.8	1	Isaiah	8.14	H	L
	2.9a	1	Isaiah	43.20	U	P
	2.9b	1	Exodus	19.6	UJ	P
	2.9c	1	Isaiah	49.21	UJ	L
	2.22	1	Isaiah	53.9	J	S†
	3.10-12	1	Psalm	34.12-16		P
	4.18	1	Proverbs	11.31	UJ	P
	5.5	1	Proverbs	3.34	UJ	P
2 Peter	2.22	1	Proverbs	26.11		F

Appendix C: Detailed Comparisons[5]

Quot.	**LXX Greek**	**NT Greek**	**LXX English**	**NT English**	**Masoretic English**
Is 7.14 / Mt 1.23[6]a	idou h parqenoV en gastri λημψεται, kai texetai uion, kai kalesεις to onoma autou Emmanouhl	idou h parqenoV en gastri εξει kai texetai uion, kai kalesουσιν to onoma autou Emmanouhl	**behold, a virgin shall** conceive **in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel**	**Behold, the virgin shall** be with child, **and shall bring forth a son, And** they **shall call his name Immanuel**	behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel
Is 8.8, 10 / Mt 1.23b	meq hmwn o QeoV ... οτι meq hmwn o QeoV	ο εστιν μεθερμηνευομενον meq hmwn o qeoV	O **God with us** for **God is with us**	which is, being interpreted, **God with us**	O Immanuel for God is with us

[5] Note on translations: The New Testament column is from UBS, while the Septuagint is Brenton's text. The LXX English is based on Brenton. The NT and Masoretic (MT) English derive from the 1901 American Standard Version.

[6] Is 7.14/Mt 1.23: MT disagrees with the NT and the LXX. The Hebrew word here is *almah*, which means a young woman. The Septuagint reading given above contains a different verb (λημψεται) than the New Testament (εξει). If Codex Alexandrinus is used instead of Codex Vaticanus, the New Testament and the Septuagint agree on this point. The agreement between the New Testament and the Septuagint in this passage is even greater when New Testament variants are considered. Some New Testament witnesses read "you shall call his name," as in the Septuagint: Codex D, a few Greek and some Bohairic manuscripts, Origen and Eusebius.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Micah 5.2 / Mt 2.6[7]	kai su Beqleem οικος Εφραθα, ολιγοστος ει του ειναι εν χιλιασιν Iouda: ek sou μοι exeleusetai, του ειναι εις αρχοντα του Israhl ... και poimanei το ποιμανιον αυτου	kai su Beqleem, γη Ιουδα, ουδαμως ελαχιστη ει εν τοις ηγεμοσιν Iouda: ek sou γαρ exeleusetai ηγουμενος, οστις poimanei τον λαον μου τον Israhl	**And thou, Bethleem,** house of Ephratha, art few in number to be *reckoned* among the thousands **of Juda;** *yet* **out of thee shall one come forth** to me, to be a ruler of **Israel ...** and **feed** his flock	**And thou Bethlehem,** land of Judah, Art in no wise least among the princes **of Judah:** For **out of thee shall come forth** a governor, Who shall be **shepherd** of my people **Israel**	But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel ... and shall feed *his flock*
Hos 11.1 / Mt 2.15[8]	οτι νηπιος Ισραηλ, και εγω ηγαπησα αυτον, και ex Aigutou μετekalesa τα τεκνα αυτου	ex Aiguptou ekalesa τον υιον μου	for Israel is a child, and I loved him, and **out of Egypt have I called** his children	**Out of Egypt did I call** my son	When Israel was a child, then I loved him, and called my son out of Egypt
Jr 31.15 / Mt 2.18[9]	fwnh en Rama hkousqh θρηνου, και klauqmou, kai odurmou: Raxhl αποklaioμενη ouk hqele παυσασθαι επι τοις υιοις authV, oti ouk eisin	fwnh en Rama hkousqh klauqmoς kai odurmoς πολυς: Raxhl klaioυσα τα τεκνα authV, και ouk hqelev παρακληθηναι, oti ouk eisin	**A voice was heard in Rama,** of lamentation, and of **weeping, and wailing; Rachel** would not cease **weeping for her children, because they are not**	**A voice was heard in Ramah,** **Weeping and** great **mourning,** **Rachel weeping for her children;** And she would not be comforted, **because they are not**	A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not

[7] Micah 5.2/Mt 2.6: Plainly, a very loose quotation. The LXX and MT are in good agreement. Codex Alexandrinus in Micah 5.2 is slightly closer to the NT, with the reading "shall one come forth a governor."

[8] Hos 11.1/Mt 2.15: The NT agrees with the MT. The LXX differs, replacing "my son" with "his children."

[9] Jr 31.15/Mt 2.18: The NT and the MT agree. Brenton's LXX text disagrees. The major conflict between the LXX and the MT is in one verb: The LXX has "would not cease" where the NT gives "would not be comforted." This disagreement disappears in Codices Alexandrinus and Sinaiticus, which both contain παρακληθηναι in place of παυσασθαι, with the NT. A less serious difference is mitigated by considering New Testament variants. Many New Testament

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 40.3 / Mt 3.3[10]	Fwnh bowntoV en th erhmw, etoimasate thn odon kuriou, euqeiaV poieite taV tribouV του θεου ημων.	fwnh bowntoV en th erhmw: etoimasate thn odon kuriou, euqeiaV poieite taV tribouV αυτου	**The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths** of our God	**The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make** his **paths straight**	The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God
Dt 8.3 / Mt 4.4[11]	ouk ep artw monw zhsetai o anqrwpoV, all epi panti rhmati τω ekporeuomenw dia stomatoV qeou	ouk ep artw monw zhsetai o anqrwpoV, all epi panti rhmati ekporeuomenw dia stomatoV qeou	**man shall not live by bread alone, but by every word that proceeds out of the mouth of God**	**Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God**	man doth not live by bread only, but by everything that proceedeth out of the mouth of Yahweh

manuscripts replace “ηκουσθη κλαυθμος” with “ηκουσθη θρηνος και κλαυθμος.” Thus, in these manuscripts - for instance, Codices C, D, L, W, 0123; the f13 miniscule family; and the Majority text - Matthew also mentions “lamentation.”

[10] Is 40.3/Mt 3.3: The Hebrew includes the phrase “make level in the desert a highway,” missing from the Greek texts.

[11] Dt 8.3/Mt 4.4: Codex Alexandrinus omits the article τω in Dt 8.3, making the agreement between the NT and the LXX exact.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 91.11-12 / Mt 4.6[12]	οτι toiV aggeloiV autou enteleitai peri sou, του διαφυλαξαι σε εν πασαις ταις οδοις σου. epi ceirwn arousi se, mh pote proskoyhV proV liqon ton poda sou.	toiV aggeloiV autou enteleitai peri sou και epi ceirwn arousiν se, mhpote proskoyhV proV liqon ton poda sou	For **he shall give his angels charge concerning thee,** to keep thee in all thy ways. **They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone.**	**He shall give his angels charge concerning thee:** and, **On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone**	For he will give his angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone
Dt 6.16 / Mt 4.7	ouk ekpeiraseiV kurion ton qeon sou	ouk ekpeiraseiV kurion ton qeon sou	**Thou shalt not tempt the Lord thy God**	**Thou shalt not make trial of the Lord thy God**	Ye shall not tempt Yahweh your God
Dt 6.13 / Mt 4.10[13]	kurion ton qeon sou φοβηθηση, kai autw monw latreuseiV	kurion ton qeon sou προσκυνησεις kai autw monw latreuseiV	**Thou shalt** fear **the Lord thy God, and him only shalt thou serve**	**Thou shalt** worship **the Lord thy God, and him only shalt thou serve**	Thou shalt fear Yahweh thy God; and him shalt thou serve

[12] Ps 91.11/Mt 4.6: Codex Sinaiticus in Ps 91.11 includes the conjunction και in "και επι χειρων" with Matthew.

[13] Dt 6.13/Mt 4.10: Using Codex Alexandrinus, which replaces φοβηθηση (fear) with προσκυνησεις (worship), the LXX aligns with the NT against the MT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 9.1-2 / Mt 4.15-16[14]	χωρα Zagbulwn, η gh Nefqaleim, και οι λοιποι οι την παραλιαν, και peran tou Iordanou Galilaia twn eqnwn. o laoV o πορευομενος en skotei, ιδετε fwV mega: oi κατοικουντες en cwra skia qanatou, fwV λαμψει εφ υμας	γη Zagbulwn, και gh Nefqalim, οδον θαλασσης, peran tou Iordanou, Galilaia twn eqnwn, o laoV o καθημενος en skotei fwV ειδεν mega, και oi καθημενοις en cwra και skia qanatou, fwV ανετειλεν αυτοις	O land of **Zebulun, land of Nephthalim,** and the rest *inhabiting* the sea-coast, and *the land* **beyond the Jordan, Galilee of the Gentiles. O people** walking **in darkness, behold a great light: ye that** dwell **in the region** *and* **shadow of death,** a **light** shall shine upon you	The land of **Zebulon** and **the land of Naphtali,** Toward the sea, **beyond the Jordan, Galilee of the Gentiles, The people that** sat **in darkness Saw a great light,** And **to them that** sat **in the region** and **shadow of death,** To them did **light** spring up	the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined
Ex 20.13 / Mt 5.21	ou foneuseiV	ou foneuseiV	**Thou shalt not kill**	**Thou shalt not kill**	Thou shalt not kill
Dt 5.17 / Mt 5.21	ou foneuseiV	ou foneuseiV	**Thou shalt not commit murder**	**Thou shalt not kill**	Thou shalt not kill
Ex 20.14 / Mt 5.27	ou moiceuseiV	ou moiceuseiV	**Thou shalt not commit adultery**	**Thou shalt not commit adultery**	Thou shalt not commit adultery
Dt 5.18 / Mt 5.27	ou moiceuseiV	ou moiceuseiV	**Thou shalt not commit adultery**	**Thou shalt not commit adultery**	Neither shalt thou commit adultery

[14] Is 9.1-2/Mt 4.15-16: The NT disagrees with the LXX and the MT. The New Testament substitutes "sat" for both "walking" and "dwell." Note the similarity between the NT's "toward the sea" and the MT's "by the way of the sea." The text of the Septuagint given above is based on Codex Vaticanus. Codex Alexandrinus, on the other hand, agrees with the NT in replacing "people walking" with "people that sat."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 24.1 / Mt 5.31	και γραψει auth biblion apostasion, και δωσει εις τας χειρας αυτης	δοτω auth apostasion	that he shall write **her a bill of divorcement**, and **give** it into her hands	**let him give her a writing of divorcement**	that he shall write her a bill of divorcement, and give it in her hand
Lev 19.12 / Mt 5.33[15]	και ουκ ομεισθε τω ονοματι μου επ αδικω, και ου βεβηλωσετε το ονομα το αγιον του θεου υμων: εγω ειμι κυριος ο θεος υμων	ουκ επιορκησεις, αποδωσεις δε τω κυριω τους ορκους σου	And ye shall not swear unjustly by my name, and ye shall not profane the holy name of your God: I am the Lord your God	Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths	And ye shall not swear by my name falsely, and profane the name of thy God: I am Yahweh
Num 30.2 / Mt 5.33[16]	ανθρωπος ανθρωπος ος αν ευξηται ευχην kuriw, η ομοση orkoν, η ορισηται ορισμω περι της ψυχης αυτου, ου βεβηλωσει το ρημα αυτου: παντα οσα αν εξελθη εκ του στοματος αυτου, ποιησει	ουκ επιορκησεις, αποδωσεις δε τω kuriw τους orkoυς σου	Whatsoever man shall vow a vow to the Lord, or swear an oath, or bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do	Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths	When a man voweth a vow unto Yahweh, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth

[15] Lev 19.12/Mt 5.33: This is an extremely loose quotation, if it is one at all.

[16] Num 30.2/Mt 5.33: A very loose quotation, if it is one at all. See also Lv 19.12.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 21.24 / Mt 5.38	ofqalmon anti ofqalmou, odonta anti odontoV	ofqalmon anti ofqalmou και odonta anti odontoV	**eye for eye, tooth for tooth**	**An eye for an eye, and a tooth for a tooth**	eye for eye, tooth for tooth
Lev 24.20 / Mt 5.38	ofqalmon anti ofqalmou, odonta anti odontoV	ofqalmon anti ofqalou και odonta anti odontoV	**eye for eye, tooth for tooth**	**An eye for an eye,** and **a tooth for a tooth**	for eye, tooth for tooth
Dt 19.21 / Mt 5.38	ofqalmon anti ofqalmou, odonta anti odontoV	ofqalmon anti ofqalmou, και odonta anti odontoV	**eye for eye, tooth for tooth**	An **eye for** an **eye,** and a **tooth for** a **tooth**	eye for eye, tooth for tooth
Lev 19.18 / Mt 5.43	και agaphseiV ton plhsion sou wV seauton	και agaphseiV ton plhsion sou	and **thou shalt love thy neighbor as thyself**	**Thou shalt love thy neighbor**	but thou shalt love thy neighbor as thyself
Is 53.4 / Mt 8.17[17]	ουτος τας αμαρτιας ημων φερει, και περι ημων οδυναται	αυτος τας ασθενειας ημων ελαβεν και τας νοσους εβαστασεν	He bears our sins, and is pained for us	Himself took our infirmities, and bare our diseases	Surely he hath borne our griefs, and carried our sorrows
Hos 6.6 / Mt 9.13[18]	διοτι eleoV qelw η qusian	eleoV qelw και ου qusian	For **I will *have* mercy** rather than **sacrifice**	**I desire mercy,** and not **sacrifice**	For I desire <u>goodness</u>, and not sacrifice

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[17] Is 53.4/Mt 8.17: The NT, the LXX and the MT disagree.

[18] Hos 6.6/Mt 9.13: The NT and the LXX agree. The MT includes the idea of "goodness" instead of "mercy." Hosea 6.6 in Codex Alexandrinus reads "ελεος θελω και ου θυσιαν," exactly as the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Micah 7.6 / Mt 10.35-36[19]	διοτι υιος ατιμαζει patεrα, qugatηr επαναστησεται επι thν mhtεrα authV, numfh επι thν penqerαν authV, ecqroi παντες ανδρος oi εν τω oikω autou	ηλθον γαρ διχασαι ανθρωπον κατα του patroς autou και qugatεrα kata thς mhtroς authV και numfhν κατα thς penqerας authV, και ecqroi του ανθρωπου oi oikιακοι autou	For the son dishonours **his father, the daughter** will rise up **against her mother, the daughter-in-law against her mother-in-law: those** in **his house *shall be*** all a man's **enemies**	For I came to set a man at variance against **his father,** and **a daughter against her mother,** and **a daughter in law against her mother in law:** and a man's **foes *shall be* they** of **his own house**hold	For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house
Mal 3.1 / Mt 11.10[20]	idou εξapostellw ton aggelon mou, και επιβλεψεται odon pro proswpou μου	idou εγω apostellw ton aggelon mou pro proswpou σου, ος κατασκευασει την odon σου εμπροσθεν σου	**Behold, I send forth my messenger,** and he shall survey **the way before** me	**Behold, I send my messenger before** thy **face**, Who shall prepare thy **way** before thee	Behold, I send my messenger, and he shall prepare the way before me
Hos 6.6 / Mt 12.7[21]	διοτι eleoV qelw η qusian	eleoV qelw και ου qusian	For **I will *have* mercy** rather than **sacrifice**	**I desire mercy,** and not **sacrifice**	For I desire <u>goodness</u>, and not sacrifice

[19] Micah 7.6/Mt 10.35-36: A loose quotation. The LXX and MT are in fair agreement. Codex Alexandrinus in Micah 7.6 prefaces θυγατηρ and νυμφη with και, with Matthew.

[20] Mal 3.1/Mt 11.10: The NT and the MT agree. The LXX replaces "prepare" with "survey." Codex Alexandrinus (with others) includes εγω in Malachi, in agreement with the NT.

[21] Hos 6.6/Mt 12.7: The NT and the LXX agree. The MT includes the idea of "goodness" instead of "mercy." Hosea 6.6 in Codex Alexandrinus reads "ελεος θελω και ου θυσιαν," exactly as the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 42.1-3 / Mt 12.18-20	Ιακωβ o paiV mou, αντιληψομαι αυτου: Ισραηλ ο εκλεκτος μου, προσεδεξατο αυτον h yuch mou: εδωκα to pneuma mou ep auton, krisin toiV eqnesin εξοισει. ou κεκραξεται, oude ανησει, oude akousθησεται εξω η fwnh autou. kalamon τεθλασμενον ου συντριψει, kai linon καπνιξομενον ou sbesei, αλλα eiV αληθειαν εξοισει krisin	ιδου o paiV mou ον ηρετισα, ο αγαπητος μου εις ον ευδοκησεν h yuch mou: θησω to pneuma mou ep auton, και krisin toiV eqnesin απαγγελει. ouk ερισει oude κραυγασει, oude akouσει τις εν ταις πλατειαις την fwnhν autou. kalamon συν τετριμμενον ou κατεαξει kai linon τυφομενον ou sbesei, εως αν εκβαλη eiV νικος την krisin	Jacob is **my servant,** I will help him: Israel is my chosen, **my soul** has accepted him; I have put **my Spirit upon him; he shall bring forth judgment to the Gentiles.** He shall not cry, nor lift up *his voice*, **nor** shall **his voice** be **hear**d without. **A** bruised **reed** shall he not break, **and smoking flax shall he not quench**; but he shall bring forth **judgment** to truth	Behold, **my servant** whom I have chosen; My beloved in whom **my soul** is well pleased: I will put **my Spirit upon him,** And **he shall declare judgment to the Gentiles.** He shall not strive, nor cry aloud; **Neither** shall any one **hear his voice** in the streets. **A** bruised **reed** shall he not break, **And smoking flax shall he not quench**, Till he send forth **judgment** unto victory	Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I will put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth
Is 42.4 / Mt 12.21[22]	kai επι tw onomati autou eqnh elpiousin	kai tw onomati autou eqnh elpiousin	**and in his name shall the Gentiles trust**	**And in his name shall the Gentiles hope**	and the isles shall wait for his law

[22] Is 42.4/Mat 12.21: MT omits the Gentiles - and speaks of "his law," not "his name." The Dead Sea Scroll 1QIsa has "will inherit his law." Brenton and ASV appear to differ ("hope" versus "trust") but the underlying Greek word is the same.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Jonah 1.17 / Mt 12.40[23]	και hn IwnaV en th koilia tou khtouV treiV hmeraV kai treiV nuktaV	ωστερ γαρ hn IwnaV en th koilia tou khtouV treiV hmeraV kai treiV nuktaV	and **Jonas was in the belly of the whale three days and three nights**	for as **Jonah was three days and three nights in the belly of the whale**	and Jonah was in the belly of the fish three days and three nights
Is 6.9-10 / Mt 13.14-15[24]	akoh akousete, kai ou mh sunhte, kai bleponteV bleyete, kai ou mh idhte. epacunqh gar h kardia tou laou toutou, kai toiV wsin autwn barewV hkousan, kai touV ofqalmouV. ekammusan: mhpote idwsi toiV ofqalmoiV, kai toiV wsin akouswsi, kai th kardia sunwsi, kai epistreywsi, kai iasomai autouV	akoh akousete, kai ou mh sunhte, kai bleponteV bleyete kai ou mh idhte. epacunqh gar h kardia tou laou toutou, kai toiV wsin autwn barewV hkousan, kai touV ofqalmouV αυτων ekammusan, mhpote idwsin toiV ofqalmoiV kai toiV wsin akouswsin kai th kardia sunwsiν kai epistreywsiν kai iasomai autouV	**Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people has become gross, and their ears are dull of hearing, and** their **eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them**	**By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.**	Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed

[23] Jonah 1.17/Mt 12.40: The NT and the LXX agree. As the Greek word khtoj can also mean "a gigantic fish," the MT is not significantly different.

[24] Is 6.9-10/Mt 13.14-15: The NT and the LXX agree. The MT differs significantly. Codex Alexandrinus' reading of Isaiah 6.9-10 replaces οφθαλμους with οφθαλμους αυτων, in agreement with Matthew.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 78.2 / Mt 13.35[25]	anoixw en parabolaiV to stoma mou φθεγξομαι προβληματα απ αρχης	anoixw en parabolaiV to stoma mou ερευξομαι κεκρυμμενα απο καταβολης κοσμου	**I will open my mouth in parables:** I will utter dark sayings *which have been* from the beginning	**I will open my mouth in parables;** I will utter things hidden from the foundation of the world	I will open my mouth in a parable; I will utter dark sayings of old
Ex 20.12 / Mt 15.4a	tima ton patera σου, kai thn mhtera σου	tima ton patera, kai thn mhtera	**Honor** thy **father and** thy **mother**	**Honour** thy **father and** thy **mother**	Honor thy father and thy mother
Dt 5.16 / Mt 15.4a	tima ton patera σου kai thn mhtera σου	tima ton patera kai thn mhtera	**Honor** thy **father and** thy **mother**	**Honor** thy **father and** thy **mother**	Honor thy father and thy mother
Ex 21.17 / Mt 15.4b[26]	o kakologwn patera αυτου h mhtera αυτου, teleutησει qanatw	o kakologwn patera h mhtera qanatw teleutατω	**He that reviles** his **father or** his **mother shall surely die**	**He that speaketh evil of father or mother, let him die the death**	And he that curseth his father or his mother, shall be surely put to death

[25] Ps 78.2/Mt 13.35: The NT, LXX and the MT agree in the first half of the quotation, but differ thereafter.

[26] Ex 21.17/Mt 15.4: The slight difference in the LXX and NT Greek - “shall surely die” versus “let him die” - is removed in Codex Alexandrinus.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 29.13 / Mt 15.8-9[27]	εγγιζει μοι o laoV outoV εν τω στοματι αυτου, και εν toiV ceilesin αυτων timwsi me, h de kardia autwn porrw apecei ap emou: mathn de sebontai me, didaskonteV entalmata anqrwpwn και didaskaliaV	laoV outoV toiV ceilesin me tima, h de kardia autwn porrw apecei ap emou: mathn de sebontai me didaskonteV didaskaliaV entalmata anqrwpwn	**This people** draw nigh to me with their mouth, and they **honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments** and **doctrines of men**	**This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching** *as their* **doctrines the precepts of men**	Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and <u>their fear of me is a commandment of men which hath been taught *them*</u>
Dt 19.15 / Mt 18.16	epi stomatoV duo marturwn, και επι στοματος triwn μαρτυρων, <u>στησεται</u> pan rhma	ινα epi stomatoV duo marturwn η triwn <u>σταθη</u> pan rhma	**by the mouth of two witnesses**, or by the mouth of **three** witnesses, shall **every word be established**	that **at the mouth of two witnesses** or **three every word** may **be established**	at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established
Gen 1.27 / Mt 19.4	και εποιησεν ο θεος τον ανθρωπον: κατ εικονα θεου εποιησεν αυτον: arsen kai qhlu epoihsen autouV	ο δε αποκριθεις ειπεν: ουκ ανεγωτε οτε ο κρισας απ αρχης arsen kai qhlu epoihsen autouV;	And God made man, according to the image of God he made them, **male and female he made them**	And he answered and said, Have ye not read, that **he** who made them from the beginning **made them male and female**	And God created man in his own image, in the image of God created he him: male and female created he them

[27] Is 29.13/Mt 15.8-9: The MT does not include the notion of teaching the precepts of men as doctrines. The agreement between the Septuagint and the New Testament improves when LXX textual variations are taken into account. Brenton's Septuagint is based on the Codex Vaticanus. Codices Sinaiticus and Alexandrinus omit the phrase "with their mouth." On the other hand, many NT manuscripts (for instance, C, W, 0601, and the Majority) begin the quotation in Matthew's gospel with εγγιζει μοι ο λαος ουτος τω στοματι αυτων και - which is nearly identical to the Septuagint.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 5.2 / Mt 19.4	arsen kai qhlu epoihsen autouV, και ευλογησεν αυτους: και επωνομασε το ονομα αυτου Αδαν, η ημερα εποιησεν αυτους	ο δε αποκριθεις ειπεν: ουκ ανεγνωτε οτι ο κτισας απ αρχης arsen kai qhlu epoihsen autouV	**male and female he made them**, and blessed them; and he called his name Adam, in the day in which he made them	And he answered and said, Have ye not read that **he** who made them from the beginning **made them male and female**	male and female created he them, and blessed them, and called their name Adam, in the day when they were created
Gen 2.24 / Mt 19.5[28]	eneken toutou kataleiyei anqrwpoV ton patera autou kai thn mhtera, kai proskollh- qhsetai proV thν gunaikα autou kai esontai oi duo eiV sarka mian	και ειπεν: eneken toutou kataleiyei anqrwpoV ton patera autou kai thn mhtera, kai proskollh- qhsetai proV th gunaiki autou kai esontai oi duo eiV sarka mian	**Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh**	and said, **For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh**?	Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh
Dt 24.1 / Mt 19.7	και γραψει αυτη biblion apostasion, και δωσει εις τας χειρας αυτης	δουναι biblion apostasiou	that he shall write her **a bill of divorcement**, and **give** it into her hands	to **give a bill of divorcement**	that he shall write her a bill of divorcement, and give it in her hand

[28] Gen 2.24/Mt 19.5: The NT and the LXX agree. The MT does not insert the redundant word "two."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 20.12-16 / Mt 19.18-19	tima ton patera σου, kai thn mhtera σου, ... ou moiceuseiV. ou kleyeiV. ou foneuseiV. ou yeudo-marturhseiV	ou foneuseiV, ou moiceuseiV, ou kleyeiV, ou yeudo-marturhseiV, tima ton patera kai thn mhtera	**Honour** thy **father and** thy **mother**, ... **Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill. Thou shalt not bear false witness**	**Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor** thy **father and** thy **mother**	Honor thy father and thy mother, … Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness
Dt 5.16-20 / Mt 19.18-19	tima ton patera σου kai thn mhtera ... ou foneuseiV. ou moiceuseiV. ou kleyeiV. ou yeudo-marturhseiV	ou foneuseuV, ou moiceuseiV, ou kleyeiV, ou yeudo-marturhseiV, tima ton patera kai thn mhtera	**Honour** thy **father and** thy **mother ... Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness**	**Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor** thy **father and** thy **mother**	Honor thy father and thy mother ... Thou shalt not kill, Neither shalt thou commit adultery, Neither shalt thou steal, Neither shalt thou bear false witness
Lev 19.18 / Mt 19.19	και agaphseiV ton plhsion sou wV seauton	και agaphseiV ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	and, **Thou shalt love thy neighbor as thyself**	but thou shalt love thy neighbor as thyself

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 62.11 / Mt 21.5a	eipate th qugatri Siwn, idou o σωτηρ soi παραγεγονεν	eipate th qugatri Siwn: idou o βασιλευς σου ερχεται soi	**say ye to the daughters of Sion, Behold, thy** Saviour has **come to thee**	**Tell ye the daughters of Zion, Behold, thy** King **cometh unto thee**	Say to the daughter of Zion, Behold thy salvation cometh
Zech 9.9 / Mt 21.5b[29]	χαιρε σφοδρα qugatεr Siwn, κηρυσσε θυγατερ Ιερουσαλημ: idou o basileuV ercetai soi δικαιος και σωζων, αυτος prauV, kai epibebhkwV, epi upozugioν kai pwlon νεον	ειπατε τη qugatrι Siwn: idou o basileuV σου ercetai soi prauV kai epibebhkwV epi ονον kai επι pwlon υιον upozugioυ	Rejoice greatly, O **daughter of Sion**; proclaim *it* aloud, O daughter of Jerusalem; **behold,** the **King is coming to thee**, just, and a Saviour; he is **meek and riding on an ass, and a** young **foal**	Tell ye the **daughter of Zion, Behold,** thy **King cometh unto thee, Meek, and riding upon an ass, And** upon **a colt the foal** of an ass	Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass
Ps 118.25-26 / Mt 21.9[30]	ω κυριε σωσον δη, ω κυριε ευοδωσον δη. euloghmenoV o ercomenoV en onomati kuriou	ωσαννα τω υιω Δαυιδ: euloghmenoV o ercomenoV en onomati kuriou	O Lord, save now: O Lord, send now prosperity. **Blessed is he that comes in the name of the Lord**	Hosanna to the son of David: **Blessed *is* he that cometh in the name of the Lord**	Save now, we beseech thee, O Yahweh: O Yahweh, we beseech thee, send now prosperity. Blessed is he that cometh in the name of Yahweh
Is 56.7 / Mt 21.13	o γαρ oikoV mou, oikoV proseuchV klhqhsetai	o oikoV mou oikoV proseuchV klhqhsetai	for **my house shall be called a house of prayer**	**My house shall be called a house of prayer**	for my house shall be called a house of prayer

[29] Zech 9.9/Mt 21.5: Some LXX manuscripts include σου in "βασιλευς σου," in agreement with the NT.

[30] Ps 118.25-26/Mt 21.9: Although the NT, LXX, and MT agree as to meaning, the NT author transliterated the two Hebrew words forming "Save now" as "Hosanna."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 8.2 / Mt 21.16[31]	ek stomatoV nhpiwn kai qhlazontwn kathrtisw ainon	ek stomatoV nhpiwn kai qhlazontwn kathrtisw ainon	**Out of the mouths of babes and sucklings has thou perfected praise**	**Out of the mouth of babes and sucklings thou hast perfected praise**	Out of the mouths of babes and sucklings hast thou <u>established strength</u>
Ps 118.22-23 / Mt 21.42	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV. para kuriou egeneto auth, kai esti qaumasth en ofqalmoiV hmwn	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV: para kuriou egeneto auth kai estiν qaumasth en ofqalmoiV hmwn	**The stone which the builders rejected, the same is become the head of the corner. This has been done of the Lord; and it is wonderful in our eyes**	**The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes**	The stone which the builders rejected Is become the head of the corner. This is Yahweh's doing; It is marvellous in our eyes
Dt 25.5 / Mt 22.24	εαν δε κατοικωσιν αδελφοι επι το αυτο, και apoqanh εις εξ αυτων, sperma δε μη η αυτω, ουκ εσται η γυνη του τεθνηκοτος εξω ανδρι μη εγγιζοντι: o adelfoV του ανδρος αυτης εισελευσεται προς αυτην, και ληψεται αυτην εαυτω gunaika, και συνοικησει αυτη	εαν τις apoqanh μη εξων τεκνα, επιγαμβρευσει o adelfoV αυτου την gunaika αυτου ακι αναστησει sperma τω αδελφω αυτου	And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry *out of the family* to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her	If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother	If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her

[31] Ps 8.2/Mt 21.16: The MT has "established strength" in place of "perfected praise."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 3.6 / Mt 22.32	egw eimi o qeoV του πατρος σου, θεος Abraam, kai qeoV Isaak, kai qeoV Iakwb	egw eimi o qeoV Abraam kai o qeoV Isaak kai o qeoV Iakwb	**I am the God** of thy father**, the God of Abraham, and the God of Isaac, and the God of Jacob**	**I am the God of Abraham, and the God of Isaac, and the God of Jacob**?	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob
Ex 3.15 / Mt 22.32	κυριος o qeoV των πατερων ημων, qeoV Abraam, kai qeoV Isaak, kai qeoV Iakwb	εγω ειμι o qeoV Abraam kai o qeoV Isaak kai o qeoV Iakwb	The Lord **God** of our fathers**, the God of Abraham, and God of Isaac, and God of Jacob**	I am **the God of Abraham, and the God of Isaac, and the God of Jacob**?	Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob
Dt 6.5 / Mt 22.37[32]	agaphseiV kurion ton qeon sou ex olhV thV dianoiaV sou, kai ex olhV thV yuxhV sou, kai ex olhV thV δυναμεως sou	agaphseiV kurion ton qeon sou εν olh th καρδια sou kai εν olh th yuch sou kai εν olh th dianoia sou	**thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy** strength	**Thou shalt love the Lord thy God** with all thy heart**, and with all thy soul, and with all thy mind**	thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might
Lev 19.18 / Mt 22.39	και agaphseiV ton plhsion sou wV seauton	agaphseiV ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	**Thou shalt love thy neighbor as thyself**	but thou shalt love thy neighbor as thyself

[32] Dt 6.5/Mt 22.37: The quotations agree with the LXX (against the Hebrew) in including the “mind” or “understanding” and with the Hebrew (against the LXX) in speaking of the “heart.”

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 110.1 Mt 22.44	eipen o kurioV tw kuriw mou, kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upoποδιον twn podwn sou	eipen o kurioV tw kuriw mou: kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou **upo**κατω twn podwn sou	**The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool**	**The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies** underneath **thy feet**	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool
Ps 118.26 / Mt 23.39	euloghmenoV o ercomenoV en onomati kuriou	euloghmenoV o ercomenoV en onomati kuriou	**Blessed is he that comes in the name of the Lord**	**Blessed *is* he that cometh in the name of the Lord**	Blessed is he that cometh in the name of Yahweh
Dn 7.13 / Mt 24.30	εθεωρουν εν οραματι της νυκτος, και ιδου epi twn nefelwn tou ouranou, ως uioς anqrwpou ηrcετο	και οψονται τον uioν anqrwpou εrcομενον epi twn nefelwn tou ouranou	I beheld in the night vision, and, lo, *one* **coming with the clouds of heaven** as **the Son of man**	and they shall see **the Son of man coming** on **the clouds of heaven** with power and great glory	I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man
Zech 13.7 / Mt 26.31[33]	pataxατε τοuς poimenaς, kai εκσπασατε ta probata	pataxω toν poimena, kai διασκορπισθησονται ta probata της ποιμνης	**smite the shepherds, and** draw out **the sheep**	I will **smite the shepherd, and the sheep** of the flock shall be scattered abroad	smite the shepherd, and the sheep shall be scattered

[33] Zech 13.7/Mt 26.31: The NT and the MT agree. Brenton's LXX, based on Codex Vaticanus, differs significantly in the verb, giving "draw out" instead of "shall be scattered abroad." However, Codex Alexandrinus has διασκορπισθησονται, exactly as the NT. Jerome (Letter LVII) commented on this verse as follows: "In this instance according to my judgment - and I have some careful critics with me - the evangelist is guilty of a fault in presuming to ascribe to God what are the words of the prophet."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 110.1 / Mt 26.64a	ειπεν ο κυριος τω κυριω μου, kaqου ek dexiwn μου, εως αν θω τους εχθρους σου υποποδιον των ποδων σου	απ αρτι οψεσθε τον υιον του ανθρωπου kaqημενον ek dexiwn της δυναμεως	The Lord said to my Lord, **Sit** thou **on** my **right hand**, until I make thine enemies thy footstool	Henceforth ye shall see the Son of man **sit**ting **at the right hand** of Power	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool
Dn 7.13 / Mt 26.64b	εθεωρουν εν οραματι της νυκτος, και ιδου epi twn nefelwn tou ouranou, ως uioς anqrwpou ηrcετο	απ αρτι οψεσθε τον uiοv του anqrwpou καθημενον εκ δεξιων της δυναμεως και εrcομενον epi twn nefelwn tou ouranou	I beheld in the night vision, and, lo, *one* **coming with the clouds of heaven** as **the Son of man**	Henceforth ye shall see **the Son of man** sitting at the right hand of Power, and **coming** on **the clouds of heaven**	I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man
Zech 11.12-13 / Mt 27.9-10[34]	και εστησαν τον μισθον μου triakonta argurους. και ειπε κυριος προς με, καθες αυτους εις το χωνευτηριον, και σκεψομαι ει δοκιμον εστιν, ον τροπον εδοκιμασθην υπερ	και ελαβον τα triakonta arguria, την τιμην του τετιμημενου ον ετιμησαντο απο υιων Ισραηλ, και εδωκαν αυτα εις τον αγρον του κεραμεως, καθα	And they weighed for my price **thirty pieces of silver.** And the Lord said to me, Drop them into the furnace, and I will see if it is good metal, as I was proved for their sakes. And I took the **thirty pieces of silver**, and cast them into the furnace in	And they took the **thirty pieces of silver**, the price of him that was priced, whom *certain* of the children of Israel did price; and they gave them for the potter's <u>field</u>, as the Lord appointed me	So they weighed for my hire thirty *pieces* of silver. And Yahweh said unto me, Cast it unto the potter, the goodly price that I was prized at by them. And I took the thirty *pieces* of silver, and cast them unto the potter, in the house of Yahweh

[34] Zech 11.12-Mt 27.9-10: Clearly, a loose quotation. The NT, LXX and the MT agree to an extent - the thirty pieces of silver are mentioned in all three. The MT includes a reference to a "potter," (absent from the LXX) but no mention of the "potter's field." There is fair agreement between the NT and the MT in the phrases "the price of him that was priced" and "the goodly price that I was prized at by them." It is interesting that Matthew ascribes this quotation to Jeremiah, not Zechariah. It is unlikely that Jeremiah is actually meant, though Jeremiah 18.1-3 and 32.6-15 do refer to a potter and to the purchase of a field in Anathoth. (One miniscule (22) and a marginal reading in Harkel's Syriac version replace Jeremiah's name in Matthew 27 with that of Zechariah. A few sources replace Jeremiah with Ιησαιου , while others omit the prophet's name altogether.)

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	αυτων, και ελαβον τους triakonta argurους, και ενεβαλον αυτους εις τον οικον κυριου εις το χωνευτηριον	συνεταξεν μοι κυριος	the house of the Lord		
Ps 22.1 / Mt 27.46	o qeoV, o qeoV mou, προσχες μοι, inati egkatelipeV me;	qeε μου qeε mou, inati me egkatelipeV;	O **God, my God,** attend to me: **why hast thou forsaken me?**	**My God, my God, why hast thou forsaken me?**	My God, my God, why hast thou forsaken me?
Mal 3.1 / Mk 1.2[35]	idou εξapostellw ton aggelon mou, και επιβλεψεται odon pro proswpou μου	idou εγω apostellw ton aggelon mou pro proswpou σου, ος κατασκευασει την odon σου	**Behold, I send forth my messenger,** and he shall survey **the way before** me	**Behold, I send my messenger before** thy **face**, Who shall prepare thy **way**	Behold, I send my messenger, and he shall prepare the way before me
Is 40.3 / Mk 1.3[36]	Fwnh bowntoV en th erhmw, etoimasate thn odon kuriou, euqeiaV poieite taV tribouV του θεου ημων.	fwnh bowntoV en th erhmw: etoimasate thn odon kuriou, euqeiaV poieite taV tribouV αυτου	**The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths** of our God	**The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make** his **paths straight**	The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God

[35] Mal 3.1/Mk 1.2: The NT and the MT agree. The LXX replaces “prepare” with “survey.” Codex Alexandrinus (with others) includes εγω in Malachi, in agreement with the NT. Mark attributes Malachi 3.1 to Isaiah in many NT texts. Isaiah 40.3 immediately follows these lines in Mark’s gospel.

[36] Is 40.3/Mk 1.3: The Hebrew includes the phrase “make level in the desert a highway,” missing from the Greek texts.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 6.9-10 / Mk 4.12[37]	akoη akouσετε, kai ou mh sunητε, kai bleponteV bleyετε, kai ou mh idητε. ... mhpote ιδωσι τοις οφθαλμοις, και τοις ωσιν ακουσωσι, και τη καρδια συνωσι, και epistreywsi, kai ιασομαι autouV	ινα bleponteV blepωσιν kai mh idωσιν, kai akoυοντες akouωσιν kai mh suniωσιν, mhpote epistreywsin kai αφεθη autioV	Ye shall **hear indeed, but** ye shall **not understand; and** ye shall **see indeed, but** ye shall **not perceive.** … **lest they should** see with their eyes, and hear with their ears, and understand with their heart, and **be converted, and I should** heal **them**	that **seeing** they may **see, and not perceive; and hearing** they may **hear, and not understand; lest haply they should turn again, and** it should be forgiven **them**	Hear ye indeed, but understand not; and see ye indeed, but perceive not. … lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed
Is 29.13 / Mk 7.6-7[38]	εγγιζει μοι o laoV outoV εν τω στοματι αυτου, και εν toiV ceilesin αυτων timwsi me, h de kardia autwn porrw apecei ap emou: mathn de sebontai me, didaskonteV entalmata anqrwpwn και didaskaliaV	outoV o laoV toiV ceilesin me tima, h de kardia autwn porrw apecei ap emou: mathn de sebontai me didaskonteV didaskaliaV entalmata anqrwpwn	**This people** draw nigh to me with their mouth, and they **honour me with** their **lips, but their heart is far from me: but in vain do they worship me, teaching the commandments** and **doctrines of men**	**This people honoreth me with** their **lips, But their heart is far from me. But in vain do they worship me, Teaching** *as their* **doctrines the precepts of men**	Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and <u>their fear of me is a commandment of men which hath been taught *them*</u>

[37] Is 6.9-10/Mk 4.12: The UBS 4th edition Greek New Testament lists Mark 4.12 as a quotation from LXX, indicating differences with theMT. But it is not at all clear how the LXX passage differs materially from the Hebrew.

[38] Is 29.13/Mk 7.6-7: The MT does not include the notion of teaching the precepts of men as doctrines. The agreement between the Septuagint and the New Testament improves when LXX textual variations are taken into account. Brenton's Septuagint is based on the Codex Vaticanus. Codices Sinaiticus and Alexandrinus omit the phrase "with their mouth."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 20.12 / Mk 7.10a	tima ton patera sou, | kai thn mhtera sou	tima ton patera sou, kai thn mhtera sou	**Honor thy father and thy mother**	**Honour thy father and thy mother**	Honor thy father and thy mother
Dt 5.16 / Mk 7.10a	tima ton patera sou kai thn mhtera sou	tima ton patera sou kai thn mhtera sou	**Honor thy father and thy mother**	**Honor thy father and thy mother**	Honor thy father and thy mother
Ex 21.17 / Mk 7.10b[39]	o kakologwn patera αυτου h mhtera αυτου, teleutησει qanatw	o kakologwn patera h mhtera qanatw teleutατω	**He that reviles** his **father or** his **mother shall surely die**	**He that speaketh evil of father or mother, let him die the death**	And he that curseth his father or his mother, shall be surely put to death
Dt 24.1, 3 / Mk 10.4	και grayει αυτη biblion apostasion, και δωσει εις τας χειρας αυτης ... και μισηση αυτην ο ανηρ ο εσχατος, και grayh αυτη biblion apostasiou	επετρεψεν Μωυσης biblion apostasiou grayαι και απολυσαι	that he shall **write** her **a bill of divorcement**, and give it into her hands … and the last husband should hate her, and **write** her **a bill of divorcement**	Moses suffered to **write a bill of divorcement**, and to put her away	that he shall write her a bill of divorcement, and give it in her hand … and if the latter husband hate her, and write her a bill of divorcement
Gens 1.27 / Mk 10.6	arsen kai qhlu epoihsen autouV	απο δε αρχης κτισεως arsen kai qhlu epoihsen autouV	**male and female he made them**	But from the beginning of the creation, **Male and female made he them**	male and female created he them

[39] Ex 21.17/Mk 7.10: The slight difference in the LXX and NT Greek - "shall surely die" versus "let him die" - is removed in Codex Alexandrinus.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 5.2 / Mk 10.6	arsen kai qhlu epoihsen autouV,	απο δε αρχης κτισεως arsen kai qhlu epoihsen autouV	**male and female he made them**	But from the beginning of the creation, **Male and female he made them**	male and female created he them
Gen 2.24 / Mk 10.7-8[40]	eneken toutou kataleiyei anqrwpoV ton patera autou kai thn mhtera, kai proskollh-qhsetai proV thν gunaikα autou kai esontai oi duo eiV sarka mian	eneken toutou kataleiyei anqrwpoV ton patera autou kai thn mhtera, kai proskollh-qhsetai proV thn gunaika autou kai esontai oi duo eiV sarka mian:	**Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh**	**For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh**:	Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh
Ex 20.12-16 / Mk 10.19[41]	tima ton patera sou, kai thn mhtera σου, ... ou moiceusειV. ou kleyειV. ou foneusειV. ou yeudo-marturhsειV	mh foneusηV, mh moiceusηV, mh kleyηV, mh yeudo-marturhsηV, μη αποστερησης, tima ton patera sou kai thn mhtera	**Honour thy father and thy mother**, ... **Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill. Thou shalt not bear false witness**	**Do not kill, Do not commit adultery, Do not steal, Do not bear false witness,** Do not defraud, **Honor thy father and mother**	Honor thy father and thy mother, … Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness

[40] Gen 2.24/Mk 10.7-8: The NT and the LXX agree. The MT does not insert the redundant word "two."

[41] Ex 20.12-16/Mk 10.19: Mark augments the list of commandments with "Do not defraud." This appears to be a quotation from Sirach 4.1.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 5.16-20 / Mk 10.19[42]	tima ton patera sou kai thn mhtera ... ou foneusειV. ou moiceusειV. ou kleyειV. ou yeudo- marturhsειV	mh foneusηV, mh moiceusηV, mh kleyηV, mh yeudo- marturhsηV, μη αποστερησης, tima ton patera sou kai thn mhtera	**Honour thy father and thy mother ... Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness**	**Do not kill, Do not commit adultery, Do not steal, Do not bear false witness,** Do not defraud, **Honor thy father and thy mother**	Honor thy father and thy mother ... Thou shalt not kill, Neither shalt thou commit adultery, Neither shalt thou steal, Neither shalt thou bear false witness
Ps 118.25-26 / Mk 11.9-10[43]	ω κυριε σωσον δη, ω κυριε ευοδωσον δη. euloghmenoV o ercomenoV en onomati kuriou	euloghmenoV o ercomenoV en onomati kuriou	O Lord, save now: O Lord, send now prosperity. **Blessed is he that comes in the name of the Lord**	Hosanna; **Blessed *is* he that cometh in the name of the Lord**	Save now, we beseech thee, O Yahweh: O Yahweh, we beseech thee, send now prosperity. Blessed is he that cometh in the name of Yahweh
Is 56.7 / Mk 11.17	o γαρ oikoV mou, oikoV proseuchV klhqhsetai pasi toiV eqnesin	o oikoV mou oikoV pros euchV klhqhsetai pasiν toiV eqnesin	for **my house shall be called a house of prayer for all nations**	**My house shall be called a house of prayer for all nations**	for my house shall be called a house of prayer for all peoples

[42] Dt 5.16-20/Mk 10.19: The words "do not defraud" can be found in Sirach 4.1: "My son, defraud not the poor of his living."

[43] Ps 118.25-26/Mk 11.9-10: Although the NT, LXX, and MT agree as to meaning, the NT author transliterated the two Hebrew words forming "Save now" as "Hosanna."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 118.22-23 / Mk 12.10-11	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV. para kuriou egeneto auth, kai esti qaumasth en ofqalmoiV hmwn	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV: para kuriou egeneto auth kai estiν qaumasth en ofqalmoiV hmwn	**The stone which the builders rejected, the same is become the head of the corner. This has been done of the Lord; and it is wonderful in our eyes**	**The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes**	The stone which the builders rejected Is become the head of the corner. This is Yahweh's doing; It is marvellous in our eyes
Dt 25.5 / Mk 12.29	εαν δε κατοικωσιν αδελφοι επι το αυτο, και apoqanh εις εξ αυτων, sperma δε μη η αυτω, ουκ εσται η γυνη του τεθνηκοτος εξω ανδρι μη εγγιζοντι: o adelfoV του ανδρος αυτης εισελευσεται προς αυτην, και ληψεται αυτην εαυτω gunaika, και συνοικησει αυτη	εαν τινος αδελφος apoqanhκαι καταλιπη gunaika και μη αφη τεκνον, ινα λαβη o adelfoV αυτου την gunaika και εξαναστηση sperma τω αδελφω αυτου	And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry *out of the family* to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her	If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother	If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her
Ex 3.6 / Mk 12.26	egw eimi o qeoV του πατρος σου, θεος Abraam, kai qeoV Isaak, kai qeoV Iakwb	egw o qeoV Abraam kai o qeoV Isaak kai o qeoV Iakwb	**I am the God** of thy father**, the God of Abraham, and the God of Isaac, and the God of Jacob**	**I *am* the God of Abraham, and the God of Isaac, and the God of Jacob**?	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 3.15 / Mk 12.26	κυριος o qeoV των πατερων ημων, qeoV Abraam, kai qeoV Isaak, kai qeoV Iakwb	εγω o qeoV Abraam kai o qeoV Isaak kai o qeoV Iakwb	**The** Lord **God** of our fathers**,** the **God of Abraham, and God of Isaac, and God of Jacob**	I am **the God of Abraham, and the God of Isaac, and the God of Jacob**?	Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob
Dt 6.4-5 / Mk 12.29-30[44]	akoue Israhl, kurioV o qeoV hmwn, kurioV eiV esti. kai agaphseiV kurion ton qeon sou ex olhV thV dianoiaV sou, kai ex olhV thV yuxhV sou, kai ex olhV thV δυναμεως sou	akoue, Israhl, kurioV o qeoV hmwn kurioV eiV estin, kai agaphseiV kurion ton qeon sou εξ ολης της καρδιας σου kai ex olhV thV yuxhV sou και ex olhV thV dianoiaV sou kai ex olhV thV ισξυος sou	**Hear, O Israel, The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy <u>strength</u>**	**Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God** with all thy <u>heart</u>, **and with all thy soul,** and **with all thy mind, and with all thy <u>strength</u>**	Hear, O Israel: Yahweh our God is one Yahweh: and thou shalt love Yahweh thy God with all thy <u>heart</u>, and with all thy soul, and with all thy might
Lev 19.18 / Mk 12.31	και agaphseiV ton plhsion sou wV seauton	agaphseiV ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	**Thou shalt love thy neighbor as thyself**	but thou shalt love thy neighbor as thyself

[44] Dt 6.4-5/Mk 12.29-30: The NT replaces the Greek word δυναμεως for strength with ισχυος. In a sense, the NT disagrees with both the MT and the LXX. That is, the NT includes the "mind" from the LXX, absent from the MT, and includes the "heart," absent from the LXX, but present in the MT. The analysis shifts but reaches a similar conclusion if we consider a textual variant. Brenton's Septuagint is based primarily on Codex Vaticanus. Codex Alexandrinus gives "heart" where Vaticanus has "mind." This variation brings the Septuagint into agreement with the MT; but the NT, inserting "with all thy mind," still differs from both the Hebrew and the Old Testament Greek.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 6.4 / Mk 12.32a	κυριος ο θεος ημων, κυριος eiV esti	eiV estiν	The Lord our God **is one** Lord	he **is one**	Yahweh our God is one Yahweh
Dt 4.35 / Mk 12.32b[45]	kai ouk estin ετι plhn autou	kai ouk estin αλλος plhn autou	**and there is none** beside **him**	**and there is none** other **but he**	there is none else besides him
Is 45.21 / Mk 12.32b	ouk estin alloV plhn εμου: δικαιος και σωτηρ, ouk esti παρεξ εμου	ouk estin alloV plhn αυτου	**there is not another beside** me**;** a just God and a Saviour; **there is none but** me	**and there is none other but** he	and there is no God else besides me, a just God and a Saviour; there is none besides me
Dt 6.5 / Mk 12.33a[46]	agapησεις κυριον τον θεον σου ex olhV thV διανοιας σου, kai ex olhV thV ψυξης σου, kai ex olhV thV δυναμεως σου	το agapan αυτον ex olhV thV καρδιας kai ex olhV thV συνεσεως και ex olhV ισχος	thou shalt **love** the Lord thy God **with all** thy **mind, and with all** thy soul**, and with all** thy **strength**	**and to love him** with all the heart, and **with all** the **understanding, and with all** the **strength**	thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might
Lev 19.18 / Mk 12.33b	και agaphseiV ton plhsion sou wV seauton	το αγαπαν ton plhsion wV εαυτον	and **thou shalt love thy neighbor as thyself**	to **love** his **neighbor** as himself	but thou shalt love thy neighbor as thyself

[45] Dt 4.35/Mk 12.32: The agreement between the LXX and the NT is perfect if the variant OT reading given in Codex Alexandrinus is used.

[46] Dt 6.5/Mk 12.33: The quotations agree with the LXX (against the Hebrew) in including the "mind" or "understanding" and with the Hebrew (against the LXX) in speaking of the "heart."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 110.1 / Mk 12.36	eipen o kurioV tw kuriw mou, kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upoποδιον twn podwn sou	eipen kurioV tw kuriw mou: kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upoκατω twn podwn sou	**The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool**	**The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet**	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool
Dn 7.13 / Mk 13.26	εθεωρουν εν οραματι της νυκτος, και ιδου επι των nefelων του ουρανου, ως uioς anqrwpou ηrcετο	οψονται τον uiον του anqrwpou εrcομενονεν nefelαις μετα δυναμεως πολλης και δοξης	I beheld in the night vision, and, lo, *one* **coming** with the **clouds** of heaven as **the Son of man**	they shall see **the Son of man coming** in **clouds** with great power and glory	I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man
Zech 13.7 / Mk 14.27[47]	pataxατε τους poimenaς, kai εκσπασατε ta probata	pataxω toν poimena, kai ta probata διασκορπισθησονται	**smite the shepherds, and** draw out **the sheep**	I will **smite the shepherd, and the sheep** shall be scattered abroad	smite the shepherd, and the sheep shall be scattered
Ps 110.1 / Mk 14.62a	ειπεν ο κυριος τω κυριω μου, kaqου ek dexiwn μου, εως αν θω τους εχθρους σου υποποδιον των ποδων σου	οψεσθε τον υιον του ανθρωπου ek dexiwn kaqημενον της δυναμεως	The Lord said to my Lord, **Sit** thou **on** my **right hand**, until I make thine enemies thy footstool	ye shall see the Son of man **sit**ting **at the right hand** of Power	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool

[47] Zech 13.7/Mk 14.27: The NT and the MT agree. Brenton's LXX, based on Codex Vaticanus, differs significantly in the verb, giving "draw out" instead of "shall be scattered abroad." However, Codex Alexandrinus has διασκορπισθησονται, exactly as the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dn 7.13 / Mk 14.62b	εθεωρουν εν οραματι της νυκτος, και ιδου επι twn nefelwn tou ouranou, ως uioς anqrwpou ηrcετο	και οψεσθε τον uiov του anqrwpou εκ δεξιων καθημενον της δυναμεως και εrcομενονμετα twn nefelwn tou ouranou	I beheld in the night vision, and, lo, *one* **coming with the clouds of heaven** as **the Son of man**	and ye shall see **the Son of man** sitting at the right hand of Power, and **coming with the clouds of heaven**	I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man
Ps 22.1 / Mk 15.34	o qeoV, o qeoV mou, προσχες μοι, ινατι egkatelipeV me;	o qeoV μου, o qeoV mou, εις τι egkatelipeV me;		**My God, my God, why hast thou forsaken me?**	
Ex 13.2 / Lk 2.23[48]	agiασον μοι παν πρωτοτοκον πρωτογενες dianoigon πασαν mhtran	παν αρσεν dianoigon mhtran agiov τω κυριω κληθησεται	**Sanctify** to me every first-born, first produced, **opening** every **womb**	Every male that **openeth the womb** shall be called **holy** to the Lord	Sanctify unto me all the first-born, whatsoever openeth the womb
Ex 13.12 / Lk 2.23	και αφελεις pan dianoigon mhtran, τα arsenικα tw kuriw: pan dianoigon mhtran ... τα arsenικα agiaσεις tw kuriw	παν arsen dianoigon mhtran agiov tw kuriw κληθησεται	that thou shalt set apart **every *offspring* opening the womb, the males to the Lord**, **every one that opens the womb** … **thou shalt sanctify the males to the Lord**	**Every male that openeth the womb** shall be called **holy to the Lord**	that thou shalt set apart unto Yahweh all that openeth the womb, and every firstling … the males shall be Yahweh's
Ex 13.15 / Lk 2.23	δια τουτο εγω θυω pan dianoigon mhtran, τα arsenικα tw kuriw	pan αρσεν dianoigon mhtran agiov tw kuriw κληθησεται	therefore do I sacrifice **every** offspring **that opens the womb, the males to the Lord**	**Every male that openeth the womb** shall be called **holy to the Lord**	therefore I sacrifice to Yahweh all that openeth the womb, being males

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[48] Ex 13.2/Lk 2.23: Clearly, this is a loose quotation. See also Exodus 13.12 and 13.15, which are very similar.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Lev 12.8 / Lk 2.24	δυο trugonας h duo nossouV peristerwn	ζευγος trugonων h duo nossouV peristerwn	two **turtledoves or two young pigeons**	A pair of **turtledoves, or two young pigeons**	two turtledoves, or two young pigeons
Is 40.3-5 / Lk 3.4-6[49]	Fwnh bowntoV en th erhmw, etoimasate thn odon kuriou, euqeiaV poieite taV tribouV του θεου ημων. pasa faragx plhrwqhsetai, kai pan oroV kai bounoV tapeinwqhsetai: kai estai παντα ta skolia eiV euqeian, kai η traceia εις πεδια. και οφθησεται η δοξα κυριου, kai oyetai pasa sarx to swthrion tou qeou	fwnh bowntoV en th erhmw: etoimasate thn odon kuriou, euqeiaV poieite taV tribouV αυτου: pasa faragx plhrwqhsetai kai pan oroV kai bounoV tapeinwqhsetai, kai estai ta skolia eiV euqeian kai αι traceiαι εις οδους λειας: kai oyetai pasa sarx to swthrion tou qeou	**The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths** of our God**. Every valley shall be filled, and every mountain and hill shall be brought low: and** all **the crooked ways shall become straight, and the rough places** plains. And the glory of the Lord shall appear, **and all flesh shall see the salvation of God**	**The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make** his **paths straight. Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways** smooth; **And all flesh shall see the salvation of God**	The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the glory of Yahweh shall be revealed, and all flesh shall see it together
Dt 8.3 / Lk 4.4	ouk ep artw monw zhsetai o anqrwpoV,	ouk ep artw monw zhsetai o anqrwpoV	**man shall not live by bread alone**	**Man shall not live by bread alone**	man doth not live by bread only

[49] Is 40.3-5/Lk 3.4-6: The Hebrew omits "all the crooked ways shall become straight, and the rough places plains." More importantly, the Hebrew omits the "salvation of God" which all mankind shall see. Instead, all flesh shall see "it," meaning "the glory." In addition, the Hebrew refers to making a level highway "in the desert," while the Greek simply refers to a straight path.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 6.13 / Lk 4.8[50]	kurion ton qeon sou φοβηθηση, kai autw monw latreuseiV	kurion ton qeon sou προσκυνησεις kai autw monw latreuseiV	**Thou shalt** fear **the Lord thy God, and him only shalt thou serve**	**Thou shalt** worship **the Lord thy God, and him only shalt thou serve**	Thou shalt <u>fear</u> Yahweh thy God; and him shalt thou serve
Ps 91.11-12 / Lk 4.10-11	οτι toiV aggeloiV autou enteleitai peri sou, tou diafulaxai se εν πασαις ταις οδοις σου. epi ceirwn arousi se, mh pote proskoyhV proV liqon ton poda sou.	toiV aggeloiV autou enteleitai peri sou, tou diafulaxai se και οτι epi ceirwn arousiν se, mhpote proskoyhV proV liqon ton poda sou	For **he shall give his angels charge concerning thee, to keep thee** in all thy ways. **They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone.**	**He shall give his angels charge concerning thee, to guard thee:** and, **On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone**	For he will give his angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone
Dt 6.16 / Lk 4.12	ouk ekpeiraseiV kurion ton qeon sou	ouk ekpeiraseiV kurion ton qeon sou	**Thou shalt not tempt the Lord thy God**	**Thou shalt not make trial of the Lord thy God**	Ye shall not tempt Yahweh your God
Is 61.1-2 / Lk 4.18-19[51]	pneuma kuriou ep eme, ou eineken ecrise me, euaggelisasqai ptwcoiV apestalke me, ιασασθαι τους συν τετριμμενους	pneuma kuriou ep eme ou eineken ecrisen me euaggelisasqai ptwcoiV, apestalken me khruxai aicmalwtoiV afesin kai tufloiV	**The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor,** to heal the broken in heart, **to proclaim liberty to the**	**The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering**	The Spirit of the Lord <u>Yahweh</u> is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-

[50] Dt 6.13/Lk 4.8: Using Codex Alexandrinus, which replaces φοβηθηση (fear) with προσκυνησεις (worship), the LXX aligns with the NT against the MT.

[51] Is 61.1-2/Lk 4.18-19: The LXX and the NT include the "recovery of sight to the blind" - a concept which is replaced in MT with an opening of prison for those who are bound. Marginal notes in the RSV and the NIV indicate that this MT phrase could be translated "the opening of the eyes" - in the Hebrew, it is simply "the opening." The phrase "to heal the broken in heart" - present in the LXX but absent from the UBS NT - can be found in many NT manuscripts. Codex Alexandrinus and the Majority text are prominent examples. The phrase was also quoted by Irenaeus (*Against Heresies*, Book 4, Chapter 23). The Dead Sea Scrolls 1QIs[a] and 1QIs[b] both support the Septuagint's omission of "Yahweh" from "the Spirit of the Lord Yahweh." The phrase "To set at liberty them that are bruised" in Luke is from Isaiah 58.6, LXX.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	την καρδιαν, khruxai aicmalwtoiV afesin, kai tufloiV anableyin, καλεσαι eniauton kuriou dekton	anableyin, αποστειλαι τεθραυσμενους εν αφεσει, κηρυξαι eniauton kuriou dekton	**captives, and recovery of sight to the blind;** to declare **the acceptable year of the Lord**	**of sight to the blind,** To set at liberty them that are bruised, To proclaim **the acceptable year of the Lord**	hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound; to proclaim the year of Yahweh's favor
Is 58.6 / Lk 4.18[52]	apostελλε teqrausmenouV en afesei	apostειλαι teqrausmenouV en afesei	**set the bruised free**	**To set at liberty them that are bruised**	to let the oppressed go free
Mal 3.1 / Lk 7.27[53]	idou εξapostellw ton aggelon mou, και επιβλεψεται odon pro proswpou μου	idou εγω apostellw ton aggelon mou pro proswpou σου, ος κατασκευασει την odon σου εμπροσθεν σου	**Behold, I send forth my messenger,** and he shall survey **the way before** me	**Behold, I send my messenger before** thy **face**, Who shall prepare thy **way** before thee	Behold, I send my messenger, and he shall prepare the way before me
Is 6.9 / Lk 8.10[54]	ακοη akouσετε, kai ου mh sunητε, kai bleponteV bleψετε, και ου μη ιδητε	ινα bleponteV μη bleπωσιν kai akouοντες mh suniωσιν	Ye **shall hear indeed, but** ye **shall not understand; and** ye **shall see indeed,** but ye shall not perceive	that **seeing** they **may** not **see, and hearing** they **may not understand**	Hear ye indeed, but understand not; and see ye indeed, but perceive not

[52] Is 58.6/Lk 4.18: The NT and the LXX agree. The MT has "oppressed" instead of "bruised."

[53] Mal 3.1/Lk 7.27: The NT and the MT agree. The LXX replaces "prepare" with "survey." Codex Alexandrinus (with others) includes εγω in Malachi, in agreement with the NT.

[54] Is 6.9/Lk 8.10: This is listed in the UBS Greek New Testament as a quotation from the Septuagtint (indicating a disagreement between the NT and the MT). It is not clear why. The only significant difference between the Septuagint and the Hebrew is in the mood of the verbs. Συνητε and βλεψετε from the Septuagint are both subjunctive, for instance, as are their counterparts συνιωσιν and βλεπωσιν from the New Testament.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 6.5 / Lk 10.27a[55]	agaphseiV kurion ton qeon sou ex olhV thς dianoiaV sou, kai εξ olhς thV yuxhς sou, kai εξ olhς thV δυναμεως sou	agaphseiV kurion ton qeon sou ex olhV της καρδιας σου kai εν olh th yuch sou kai εν olh th ισχυς sou kai εν olh th dianoia sou	**thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy <u>strength</u>**	**And he answering said, Thou shalt love the Lord thy God** with all thy <u>heart</u>, **and with all thy soul, and with all thy <u>strength</u>, and with all thy mind**	thou shalt love Yahweh thy God with all thy <u>heart</u>, and with all thy soul, and with all thy might
Lev 19.18 / Lk 10.27b	και agaphseiV ton plhsion sou wV seauton	agaphseiV ... ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	**Thou shalt love** … **thy neighbor as thyself**	but thou shalt love thy neighbor as thyself
Ps 118.26 / Lk 13.35	euloghmenoV o ercomenoV en onomati kuriou	euloghmenoV o ercomenoV en onomati kuriou	**Blessed is he that comes in the name of the Lord**	**Blessed *is* he that cometh in the name of the Lord**	Blessed is he that cometh in the name of Yahweh
Ex 20.12-16 / Lk 18.20	tima ton patera sou, kai thn mhtera σου, ... ou moiceuseiV. ou kleyeiV. ou foneuseiV. ou yeudo- marturhseiV	mh moiceusηV, mh foneusηV, mh kleyηV, mh yeudo- marturhsηV, tima ton patera sou kai thn mhtera	**Honour thy father and thy mother, ... Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill. Thou shalt not bear false witness**	**Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother**	Honor thy father and thy mother, … Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness

[55] Dt 6.5/Lk 10.27: The quotations agree with the LXX (against the Hebrew) in including the "mind" or "understanding" and with the Hebrew (against the LXX) in speaking of the "heart."

Quot.	**LXX Greek**	**NT Greek**	**LXX English**	**NT English**	**Masoretic English**
Dt 5.16-20 / Lk 18.20	tima ton patera sou kai thn mhtera ... ou foneuseiV. ou moiceuseiV. ou kleyeiV. ou yeudo-marturhseiV	mh moiceushV, mh foneushV, mh kleyhV, mh yeudo-marturhshV, tima ton patera sou kai thn mhtera	**Honour thy father and thy mother ... Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness**	**Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother**	Honor thy father and thy mother ... Thou shalt not kill, Neither shalt thou commit adultery, Neither shalt thou steal, Neither shalt thou bear false witness
Ps 118.26 / Lk 19.38	euloghmenoV o ercomenoV en onomati kuriou	euloghmenoV o ercopmenoV, οβασιλευς en onomati kuriou	**Blessed is** he **that comes in the name of the Lord**	**Blessed is** the King **that cometh in the name of the Lord**	Blessed is he that cometh in the name of Yahweh
Is 56.7 / Lk 19.46	o γαρ oikoV mou, oikoV proseuchV κληθησεται	και εσται o oikoV mou oikoV proseuchV	for **my house shall be** called **a house of prayer**	And **my house shall be a house of prayer**	for my house shall be called a house of prayer
Ps 118.22 / Lk 20.17	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV	**The stone which the builders rejected, the same is become the head of the corner**	**The stone which the builders rejected, The same was made the head of the corner**	The stone which the builders rejected Is become the head of the corner

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 25.5 / Lk 20.18	εαν δε κατοικωσιν αδελφοι επι το αυτο, και apoqanh εις εξ αυτων, sperma δε μη η αυτω, ουκ εσται η γυνη του τεθνηκοτος εξω ανδρι μη εγγιζοντι: o adelfoV του ανδρος αυτης εισελευσεται προς αυτην, και ληψεται αυτην εαυτω gunaika, και συνοικησει αυτη	εαν τινος αδελφος apoqanh εξων γυναικα, και ουτος ατεκνος η, ινα λαβη o adelfoV αυτου την gunaika και εξαναστηση sperma τω αδελφω αυτου	And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry *out of the family* to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her	if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother	If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her
Ex 3.6 / Lk 20.37	egw eimi o qeoV του πατρος σου, θεος Abraam, kai qeoV Isaak, kai qeoV Iakwb	ton qeoν Abraam kai qeoν Isaak kai qeoν Iakwb	**I am the God** of thy father**, the God of Abraham, and the God of Isaac, and the God of Jacob**	**the God of Abraham, and the God of Isaac, and the God of Jacob**	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob
Ps 110.1 / Lk 20.42-43	eipen ο kurioV tw kuriw mou, kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upopodion twn podwn sou	eipen kurioV tw kuriw mou: kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upopodion twn podwn sou	**The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool**	**The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet**	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dn 7.13 / Lk 21.27	εθεωρουν εν οραματι της νυκτος, και ιδου επι των nefelων του ουρανου, ως uioς anqrwpou ηrcετο	οψονται τον uioν του anqrwpou ερcομενονεν nefelη μετα δυναμεως και δοξης πολλης	I beheld in the night vision, and, lo, *one* **coming** with the **clouds** of heaven as **the Son of man**	they shall see **the Son of man coming** in a **cloud** with power and great glory	I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man
Is 53.12 / Lk 22.37	kai εν τοις anomοις elogisqh	kai μετα anomων elogisqh	**and he was numbered** among **the transgressors**	**And he was reckoned** with **transgressors**	and was numbered with the transgressors
Ps 110.1 / Lk 22.69	ειπεν ο κυριος τω κυριω μου, kaqου ek dexiwn μου, εως αν θω τους εχθρους σου υποποδιον των ποδων σου	απο του νυν δε εσται ο υιος του ανθρωπου kaqημενος ek dexiwn της δυναμεως του θεου	The Lord said to my Lord, **Sit** thou **on** my **right hand**, until I make thine enemies thy footstool	from henceforth shall the Son of man be **seated at** the **right hand** of the power of God	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool
Hos 10.8 / Lk 22.30[56]	ερουσι toiV oresi, kaluyate hmaV, kai toiV bounoiV, pesate ef hmaV	τοτε αρξονται λεγειν toiV oresiν: pesete ef hmaV, kai toiV bounoiV: kaluyate hmaV	**they shall say to the mountains,** Cover us; **and to the hills, Fall on us**	Then **shall they** begin to **say to the mountains,** Fall on us; **and to the hills, Cover us**	they shall say to the mountains, Cover us; and to the hills, Fall on us

[56] Hos 10.8/Lk 22.30: The NT modifies both the LXX and the MT, interchanging the action. In Hosea 10.8, Codex Alexandrinus (the LXX text above generally follows Vaticanus) also interchanges the verbs, in agreement with the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 31.5 / Lk 23.46	eiV ceiraV sou paraθησομαι to pneuma mou	eiV ceiraV sou paraτιθεμαι to pneuma mou	**Into thine hands I** will **commit my spirit**	**into thy hands I commend my spirit**	Into thy hand I commend my spirit
Is 40.3 / Jn 1.23[57]	Fwnh bowntoV en th erhmw, ετοιμασατε thn odon kuriou, euqειας ποιειτε τας τριβους του θεου ημων.	εγω fwnh bowntoV en th erhmw: euqυνατε thn odon kuriou	**The voice of one crying in the wilderness,** Prepare ye **the way of the Lord, make straight** the paths of our God	I am **the voice of one crying in the wilderness, Make straight the way of the Lord**	The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God
Ps 69.9 / Jn 2.17	οτι o zhloV tou oikou sou katεfage me, και oi oneidismoi twn oneidizontwn se epepeson ep eme	zhloV tou oikou sou katαfageται me	For the **zeal** of **thine house** hath **eat**en **me up;** and **the reproaches of them that reproached thee are fallen upon me**	**Zeal** for **thy house** shall **eat me up**	For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me
Ps 78.24/ Jn 6.31[58]	και εβρεξεν αυτοις μαννα fagein, και arton ouranou edwken autoiV	arton εκ του ouranou edwken autoiV fagein	and rained upon them manna **to eat**, and **gave them the bread of heaven**	**He gave them bread** out **of heaven to eat**	And he rained down manna upon them to eat, And gave them food from heaven
Is 54.13 / Jn 6.45	kai pantαV τους υιους σου didaktους qeou	kai εσονται panteV didaktoι qeou	**And** *I will cause* **all** thy sons *to* ***be* taught of God**	**And** they shall **all be taught of God**	And all thy children shall be taught of Yahweh

[57] Is 40.3/Jn 1.23: The Hebrew includes the phrase "make level in the desert a highway," missing from the Greek texts.

[58] Ps 78.24/Jn 6.31: The NT and the LXX agree. The Hebrew word ("food" in the text above) is *dagan*, meaning corn or grain.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 82.6 / Jn 10.34	egw eipa, qeoi este	egw eipa: qeoi este	**I have said, Ye are gods**	**I said, ye are gods**	I said, Ye are gods
Ps 118.25-26 / Jn 12.13[59]	ω κυριε σωσον δη, ω κυριε ευοδωσον δη. euloghmenoV o ercomenoV en onomati kuriou	euloghmenoV o ercomenoV en onomati kuriou	O Lord, save now: O Lord, send now prosperity. **Blessed is he that comes in the name of the Lord**	Hosanna: **Blessed is he that cometh in the name of the Lord**	Save now, we beseech thee, O Yahweh: O Yahweh, we beseech thee, send now prosperity. Blessed is he that cometh in the name of Yahweh
Zech 9.9 / Jn 12.15[60]	χαιρε σφοδρα qugatεr Siwn, κηρυσσε θυγατερ Ιερουσαλημ: idou o basileuV ercetai σοι δικαιος και σωζων, αυτος πραυς, και επιβεβηκως, epi υποζυγιον και pwlon νεον	μη φοβου, qugatηr Ziwn: idou o basileuV σου ercetai, καθημενος epi twlon ονου	Rejoice greatly, O **daughter of Sion**; proclaim *it* aloud, O daughter of Jerusalem; **behold,** the **King is coming** to thee, just, and a Saviour; he is meek and riding **on** an ass, and **a** young **foal**	Fear not, **daughter of Zion: behold,** thy **King cometh,** sitting **on** an ass's **colt**	Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass
Is 53.1 / Jn 12.38[61]	kurie tiV episteuse th akoh hmwn; kai o braciwn kuriou tini apekalufqh;	kurie tiV episteuse th akoh hmwn; kai o braciwn kuriou tini apekalufqh;	**O Lord, who has believed our report? and to whom has the arm of the Lord been revealed?**	**Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?**	Who hath believed our message? and to whom hath the arm of Yahweh been revealed?

[59] Ps 118.25-26/Jn 12.13: Although the NT, LXX, and MT agree as to meaning, the NT author transliterated the two Hebrew words forming "Save now" as "Hosanna."

[60] Zech 9.9/Jn 12.15: Some LXX manuscripts include σου in "βασιλευς σου," in agreement with the NT.

[61] Is 53.1/Jn 12.38: The agreement between the LXX and the Greek NT here is exact. The difference between the Greek in Hebrew is minor, but plain. The Hebrew omits the introductory "Lord."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 6.10 / Jn 12.40[62]	μηποτε idwsi toiV ofqalmoiV, και τοις ωσιν ακουσωσι, kai th kardia συνωσι, kai επιστρεψωσι, kai iasomai autouV	ινα μη idwsiν toiV ofqalmoiV kai νοησωσιν th kardia kai στραφωσιν, kai iasomai autouV	**lest they should see with their eyes,** and hear with their ears, **and** understand **with their heart, and be** converted**, and I should heal them**	**Lest they should see with their eyes, and** perceive **with their heart, and should** turn**, and I should heal them**	lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed
Ps 41.9 / John 13.18	ο εσθιων αrtoυς mou εμεγαλυνεν επ εμε πτερνισμον	ο τρωγων mou τον artoν επηρεν επ εμε την πρερναν αυτου	who **ate my bread, lifted up his heel against me**	He that **eateth my bread lifted up his heel against me**	Who did eat of my bread, Hath lifted up his heel against me
Ps 35.19 / Jn 15.25	οι misουντες me dwrean	εmisησαν me dwrean	who **hate me for nothing**	They **hated me without a cause**	that hate me without a cause
Ps 69.4 / Jn 15.25	οι misουντες me dwrean	εmisησαν me dwrean	**They** that **hate me without a cause**	**They hate**d **me without a cause**	They that hate me without a cause
Ps 22.18 / Jn 19.24	diemerisanto ta imatia mou eautoiV, kai epi ton imatismon mou ebalon klhron	diemerisanto ta imatia mou eautoiV, kai epi ton imatismon mou ebalon klhron	**They parted my garments *among* themselves, and cast lots upon my raiment**	**They parted my garments among them, and upon my vesture did they cast lots**	They part my garments among them, And upon my vesture do they cast lots
Ex 12.46 / Jn 19.36[63]	ostoun, ou suntriψετε ap autou	ostoun ou suntriβησεται autou	**a bone of it ye shall not break**	**A bone of him shall not be broken**	neither shall ye break a bone thereof

[62] Is 6.10/Jn 12.40: The agreement between the NT and the LXX is good, though “perceive” has been substituted for “understand.” The Greek differs from the Hebrew in identifying the one who heals - “I should heal them” rather than “be healed.” Several New Testament manuscripts - the uncials K, L, W, Θ - replace στραφωσιν with επιστρεψωσιν in agreement with the LXX. I have considered the quotation proper to begin with “Lest they.” If it actually begins with “He hath” (earlier in Jn 12.40) the NT disagrees with both the MT and the LXX.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Num 9.12 / Jn 19.36	και ostoun ou suntriψουσιν ap autou	ostoun ou suntriβησεται autou	and they **shall not break a bone of it**	**A bone of him shall not be broken**	nor break a bone thereof
Zech 12.10 / Jn 19.37[64]	επιβλεψονται προς με, ανθ ων κατωρχησαντο	οψονται εις ον εξεκεντησαν	**they shall look upon** me, because they have mocked *me*	**They shall look on** him whom they pierced	they shall look upon me whom they have pierced
Ps 69.25 / Acts 1.20a	genhqhtw h epauliV autων ηrhmωμενη, kai εν τοις σκηνωμασιν αυτων mh estw o katoikwn	genhqhtw h epauliV autου εrhmος kai mh estw o katoikwn εν αυτη	**Let** their **habitation be made desolate; and let there be no inhabitant** in their tents	**Let his habitation be made desolate, and let no man dwell** therein	Let their habitation be desolate; Let none dwell in their tents
Ps 109.8 / Acts 1.20b	thn episkophn autou labοι eteroV	thn episkophn autou labετω eteroV	**let another take his office of overseer**	**His office let another take**	let another take his office
Joel 2.28-32 / Acts 2.17-21[65]	kai estai μετα ταυτα, και ekcew apo tou pneumatoV mou epi	kai estai εν ταις εσχαταις ημερα ις, λεγει ο θεος, ekcew apo tou pneumatoV mou epi	**And it shall come to pass** afterward**, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old**	**And it shall be** in the last days**,** saith God**, I will pour forth of my Spirit upon all flesh; And your sons and your daughters shall prophesy, And your**	And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old

[63] Ex 12.46/Jn 19.36: John changed the tense, person and voice of the verb, to suit his purpose. The English translations of the final pronoun differ, taking advantage of an ambiguity in the Greek: the pronoun αυτου can mean either "of it" or "of him," depending on the context. In the Old Testament, the reference primarily is to the Passover lamb, an "it."

[64] Zech 12.10/Jn 19.37: The NT and the MT agree. Some MT manuscripts have "him" instead of "me." The LXX differs significantly.

[65] Joel 2.28-32/Acts 2.17-21: The NT agrees with the LXX with some additions and reordering of material. The MT differs in describing "pillars" of smoke rather than "vapor." Also, the MT describes the day of the Lord as "terrible" or "dreadful" (NIV), while the Greek word has no such connotation, meaning "coming to light," "appearing," "manifest," "notable," or "remarkable." Several LXX manuscripts contain the words γε, μου, ανω, and σημεια, missing from Brenton's text. Some also omit την (in την ημεραν), included in Brenton.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	pasan sarka, kai profhteusousin oi uioi umwn, kai ai qugatereV umwn, kai oi presbuteroi umwn enupnia enupniasqhsontai, kai oi neaniskoi umwn oraseiV oyontai. kai epi touV doulouV mou kai epi taV doulaV en taiV hmeraiV ekeinaiV ekcew apo tou pneumatoV mou. kai dwsw terata en ouranw, kai epi thV ghV aima kai pur kai atmida kapnou. o hlioV metastrafhsetai eiV skotoV, kai h selhnh eiV aima, prin elqein την hmeran kuriou thn megalhn, kai epifanh. kai estai paV oV an epi kaleshtai to onoma kuriou, swqhsetai	pasan sarka, kai profhteusousin oi uioi umwn kai ai qugatereV umwn kai oi neaniskoi umwn oraseiV oyontai kai oi presbuteroi umwn enupnioV enupniasqhsontai: kai γε epi touV doulouV mou kai epi taV doulaV μου en taiV hmeraiV ekeinaiV ekcew apo tou pneumatoV mou, και προφητευσουσιν. kai dwsw terata en ouranw ανω kai σημεια epi thV ghV κατω, aima kai pur kai atmida kapnou. o hlioV metastrafhsetai eiV skotoV kai h selhnh eiV aima, prin elqein hmeran kuriou thn megalhn kai epifanh. kai estai paV oV an epi kaleshtai to onoma kuriou swqhsetai	**men shall dream dreams, and your young men shall see visions. And on my servants and on my handmaids in those days will I pour out of my Spirit. And I will show wonders in heaven, and upon the earth, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved**	**young men shall see visions, And your old men shall dream dreams; Yea and on my servants and on my handmaidens in those days Will I pour forth of my Spirit;** and they shall prophesy. **And I will show wonders in the heaven** above, **And** signs **on the earth** beneath**; Blood, and fire, and vapor of smoke; The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day; And it shall be, that whosoever shall call on the name of the Lord shall be saved**	men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth: blood, and fire, and <u>pillars</u> of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and <u>terrible</u> day of Yahweh cometh. And it shall come to pass, that whosoever shall call on the name of Yahweh shall be delivered

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 16.8-11 / Acts 2.25-28[66]	prowrwmhn ton kurion enwpion mou diapantoV, oti ek dexiwn mou estin ina mh saleuqw. dia touto hufranqh h kardia mou, kai hgalliasato h glwssa mou, eti de kai h sarx mou kataskhnwsei ep elpidi: oti ouk egkataleiyeiV thn yuchn mou eiV adhn, oude dwseiV ton osion sou idein diafqoran. egnwrisaV moi odouV zwhV, plhrwseiV me eufrosunhV meta tou proswpou sou	prowrwmhn ton kurion enwpion mou dia pantoV, oti ek dexiwn mou estin ina mh saleuqw. dia touto hufranqh h kardia mou, kai hgalliasato h glwssa mou, eti de kai h sarx mou kataskhnwsei ep elpidi: oti ouk egkataleiyeiV thn yuchn mou eiV adhn, oude dwseiV ton osion sou idein diafqoran. egnwrisaV moi odouV zwhV, plhrwseiV me eufrosunhV meta tou proswpou sou	**I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore my heart rejoiced and my tongue exulted; moreover also my heart shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance**	**I beheld the Lord always before my face; For he is at my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance**	I have set Yahweh always before me: Because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: My flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life: In thy presence is fulness of joy;

[66] Ps 16.8-11/Acts 2.25-28: The MT differs from both the NT and the LXX in several points. The LXX and the NT are identical.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 132.11 / Acts 2.30	wmose κυριος τω Δαυιδ αληθειαν, και ου μη αθετησει αυτην, ek karpou thV κοιλιας σου, θησομαι epi tou qronou σου	προφητης ουν υπαρχων και ειδως οτι ορκω wmoseν αυτω ο θεος ek karpou thV οσφυος αυτου καθισαι epi ton qronon αυτου	The Lord **sware** in truth to David, and he will not annul it, *saying*, **Of the fruit of** thy body will I set *a king* **upon** thy **throne**	Being therefore a prophet, and knowing that God had **sworn** with an oath to him, that **of the fruit of** his loins he would set *one* **upon** his **throne**	Yahweh hath sworn unto David in truth; He will not turn from it: Of the fruit of thy body will I set upon thy throne
Ps 16.10 / Acts 2.31	ουκ egkataleiψεις την ψυχην μου eiV adhn, ουδε δωσεις τον οσιον σου idein diafqoran	ουτε egkateleiφθη eiV adhn ουτε η σαρξ αυτου eiden diafqoran	**thou wilt not leave** my soul **in hell, neither wilt thou** suffer thine Holy One to **see corruption**	neither **was he left unto Hades,** nor did his flesh **see corruption**	thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption
Ps 110.1 / Acts 2.34-35	eipen o kurioV tw kuriw mou, kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upopodion twn podwn sou	eipen o kurioV tw kuriw mou: kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upopodion twn podwn sou	**The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool**	**The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet**	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool
Ex 3.6 / Acts 3.13	εγω ειμι o qeoV του πατρος σου, θεος Abraam, kai qeoV Isaak, kai qeoV Iakwb	o qeoV Abraam kai ο qeoV Isaak kai ο qeoV Iakwb	**I am the God** of thy father**, the God of Abraham, and the God of Isaac, and the God of Jacob**	**The God of Abraham, and of Isaac, and of Jacob**	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 3.15 / Acts 3.13	κυριος o qeoV twn paterwn hmwn, qeoV Abraam, kai qeoV Isaak, kai qeoV Iakwb	o qeoV Abraam kai o qeoV Isaak kai o qeoV Iakwb twn paterwn hmwn	The Lord **God of our fathers, the God of Abraham, and God of Isaac, and God of Jacob**	**The God of Abraham, and of Isaac, and of Jacob, the God of our fathers**	Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob
Dt 18.15-16 / Acts 3.22[67]	profhthn ek twn adelfwn σου, wV eme, anasthsei σοι kurioV o qeoV σου: autou akousesqe: kata panta osa ητησω παρα κυριου του θεου σου	profhthn υμιν anasthsei kurioV o qeoV umwn ek twn adelfwn υμων wV eme: autou akousesqe kata panta osa αν λαληση προς υμας	The Lord thy **God shall raise up to** thee **a prophet of** thy **brethren, like me; him shall ye hear: according to all things** which thou didst desire of the Lord thy God	**A prophet shall the Lord God raise up unto** you **from among** your **brethren, like unto me; to him shall ye hearken in all things** whatsoever he shall speak unto you	Yahweh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; according to all that thou desirest of Yahweh thy God
Dt 18.19 / Acts 3.23a	και ο ανθρωπος ος ean mh akoush οσα αν λαληση ο profhtης ekeinoV επι τω ονοματι μου, εγω εκδικησω εξ αυτου	εσται δε πασα ψυχη ητις ean mh akoush του profhtου ekeinoυ εξολεθρευθησεται εκ του λαου	And whatever man **shall not hearken** to whatsoever words that **prophet** shall speak in my name, I will take vengeance on him	And it shall be, that every soul that **shall not hearken** to that **prophet**, shall be utterly destroyed from among the people	And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him

[67] Dt 18.15/Acts 3.22: The NT omits the phrase “from the midst of thee” which occurs in the MT but is missing from the LXX.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Lev 23.29 / Acts 3.23b[68]	pasa yuch, htiV μη ταπεινωθησεται εν αυτη τη ημερα ταυτη, exoloqreuqhsetai ek tou laou αυτης	εσται δε pasa yuch htiV εαν μη ακουση του προφητου εκεινου exolεqreuqhsetai ek tou laou	**Every soul that** shall not be humbled in that day, **shall be cut off from among** its **people**	And it shall be, that **every soul that** shall not hearken to that prophet, **shall be utterly destroyed from among the people**	For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from the people
Gen 22.18 / Acts 3.25	kai eneulogh- qhsontai en tw spermati sou παντα τα εθνη thV ghV	kai en tw spermati sou eneulogh- qhsontai πασαι αι πατριαι thV ghV	**And in thy seed shall all the** nations **of the earth be blessed**	**And in thy seed shall all the** families **of the earth be blessed**	and in thy seed shall all the nations of the earth be blessed
Gen 26.4 / Acts 3.25	kai eulogh- qhsontai en tw spermati sou παντα εθνη thV ghV	kai en tw spermati sou ενeulogh- qhsontai πασαι αι πατριαι thV ghV	**and all the** nations **of the earth shall be blessed in thy seed**	**And** in thy seed shall **all the** families **of the earth be blessed**	and in thy seed shall all the nations of the earth be blessed

[68] Lev 23.29/Acts 3.23: The NT differs from both the LXX and the MT in mentioning a prophet. Since the "prophet" seems to be supplied from Deuteronomy 18.19, Acts 3.23 integrates two verses (Lv 23.29 & Dt 18.19). But the inserted phrase, "shall not hearken to that prophet," is very similar to Deuteronomy 13.3 (LXX): "you shall not hearken to the words of that prophet" - ουκ ακουσεσθε των λογων του προφητου εκεινου.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 118.22 / Acts 4.11	liqoν ον απεδοκιμασαν οι oikodomουντες, outoV εγενηθη eiV kefalhn gwniaV	outoV εστιν ο liqoς, ο εξουθενηθεις υφ υμων των oikodomων, ο genομενος eiV kefalhn gwniaV	**The stone which the builders** rejected, the same is become **the head of the corner**	He was **the stone which** was set at nought of you **the builders,** which was made **the head of the corner**	The stone which the builders rejected Is become the head of the corner
Ps 2.1-2 / Acts 4.25-26[69]	inati efruaxan eqnh, kai laoi emelethsan kena; paresthsan oi basileiV thV ghV, kai oi arconteV sunhcqhsan epitoauto kata tou kuriou, kai kata tou cristou autou	inati efruaxan eqnh kai laoi emelethsan kena; paresthsan oi basileiV thV ghV kai oi arconteV sunhcqhsan epi to auto kata tou kuriou kai kata tou cristou autou	**Wherefore did the heathen rage, and the nations imagine vain things? The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ**	**Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed**	Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, and against his anointed
Gen 12.1 / Acts 7.3	και ειπε κυριος τω Αβραμ, exelqe ek thV ghV sou, kai ek thV suggeneiaV sou, και εκ του οικου του πατρος σου, kai deuro eiV thn ghn, hn an soi deixw	και ειπεν προς αυτον: exelqe ek thV ghV sou kai ek thV suggeneiaV sou, kai deuro eiV thn ghn, hn an soi deixw	And the Lord said to Abram, **Go forth out of thy land and out of thy kindred,** and out of the house of thy father, **and come into the land which I will shew thee**	and he said unto him, **Get thee out of thy land, and from thy kindred, and come into the land which I will show thee**	Now Yahweh said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee

[69] Ps 2.1-2/Acts 4.25-26: The MT has the rulers taking counsel together, while the LXX and the NT simply have them gathering.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 17.8 / Acts 7.5	και δωσω σοι και tw spermati σου metα σε την γην, ην παροικεις, πασαν την γην Χανααν, eiV katascesin αιωνιον: και εσομαι αυτοις εις θεον	και επηγγειλατο δουναι αυτω eiV katascesin αυτην και tw spermati αυτου met αυτον, ουκ οντος αυτω τεκνου	And I **will give to** thee **and to** thy **seed after** thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting **possession**, and I will be to them a God	and he promised that he **would give it to** him in **possession**, **and to** his **seed after** him**,** when as yet he had no child	And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God
Gen 48.4 / Acts 7.5[70]	και δωσω σοι την γην ταυτην, και tw spermati σου meta σε	και επηγγειλατο δουναι αυτω εις κατασχεσιν αυτην και tw spermati αυτου met αυτον	and I **will give** this land to thee, and **to** thy **seed after** thee	and he promised that he **would give** it to him in possession, and **to** his **seed after** him	and will give this land to thy seed after thee
Gen 15.13-14 / Acts 7.6-7	γινωσκων γνωση οτι paroikon estai to sperma σου en gh ουκ ιδια, kai doulwsousin αυτους, kai kakwsousin αυτους, και ταπεινωσουσιν	ελαλησεν δε ουτως ο θεος οτι estai to sperma αυτου paroikon en gh αλλοτρια kai doulwsousin αυτο kai kakwsousin eth tetrakosia:	Thou shalt surely know that thy **seed shall be a sojourner in a land** not their own, **and they shall enslave them, and afflict them,** and humble **them four hundred years. And the nation whomsoever they shall serve I will judge;** and **after this, they shall come forth** hither with much property	And God spake on this wise, that his **seed should sojourn** in a strange land, **and that they should bring them into bondage, and treat them ill, four hundred years. And the nation to which they shall be in bondage will I judge**, said God: and **after that they shall come forth**, and serve me in this	Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance

[70] Gen 48.4/Acts 7.5: In the LXX and NT, God promises the land to Abraham himself, not just to his seed.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	αυτους, tetrakosia eth. to δε eqnoV, w ean douleuswsi, krinw egw: meta de tauta, exeleusontai ωδε μετα αποσκευης πολλης	και to eqnoV w ean douleusousiν krinw egw, ο θεος ειπεν, και meta tauta exeleusontai και λατρευσουσιν μοι εν τω τοπω τουτω		place	
Ex 3.12 / Acts 7.7[71]	kai latreusετετω θεω en tw ορει toutw	και μετα ταυτα εξελευσονται kai latreusousin μοι en tw τοπω toutw	then ye **shall serve** God **in this** mountain	and after that **shall** they come forth, and **serve** me **in this** place	ye shall serve God upon this mountain
Ex 1.8 / Acts 7.18	anesth δε basileuV eteroV ep Aigupton, oV ouk hdei ton Iwshf	αρχι ου anesth basileuV eteroV ep Aigupton, oV ouk hdei ton Iwshf	And **there arose up another king over Egypt, who knew not Joseph**	till **there arose another king over Egypt, who knew not Joseph**	Now there arose a new king over Egypt, who knew not Joseph
Ex 2.14 / Acts 7.27-28[72]	δε ειπε: tiV se katesthsen arconta kai dikasthn ef hmwn; mh anelein me su qeleiV, on tropon aneileV ecqeV ton Aiguption;	tiV se katesthsen arconta kai dikasthn ef hmwn; mh anelein me su qeleiV on tropon aneileV ecqeV ton Aiguption	And he said, **Who made thee a ruler and a judge over us? wilt thou slay me as thou yesterday slewest the Egyptian?**	**Who made thee a ruler and a judge over us? Wouldest thou kill me, as thou killest the Egyptian yesterday?**	And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killest the Egyptian?

[71] Ex 3.12/Acts 7.7: This is more of an allusion than a quotation.

[72] Ex 2.14/Acts 7.27: The NT and LXX agree. The MT omits "yesterday."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 3.2 / Acts 7.30[73]	wfqh δε autw aggeloV κυριου en purι flogος εκ του batou	wfqh autw εν τη ερημω του ορους Σινα aggeloV en flogι purος batou	And **an angel** of the Lord **appeared to him in flaming fire** out of the **bush**	**an angel appeared to him** in the wilderness of Mount Sinai, **in a flame of fire in a bush**	And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush
Ex 3.6 / Acts 7.32	εγω ειμι o qeoV του πατρος σου, θεος Abraam, kai θεος Isaak, kai θεος Iakwb	o qeoV Abraam kai Isaak kai Iakwb	I am **the God** of thy father**, the God of Abraham, and** the God **of Isaac, and** the God **of Jacob**	**the God of Abraham, and of Isaac, and of Jacob**	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob
Ex 3.5 / Acts 7.33	lusαι to upodhma twn podwn sou, o gar topoV εν w σου esthkaV gh agia esti	lusον to upodhma twn podwn sou, o gar topoV εφ w esthkaV gh agia estiν	**loose thy sandals from off thy feet, for the place whereon thou standest is holy ground**	**Loose the shoes from thy feet: for the place whereon thou standest is holy ground**	put off thy shoes from off thy feet, for the place whereon thou standest is holy ground
Ex 3.7-10 / Acts 7.34	idwn eidon thn kakwsin tou laou mou tou en Aiguptw, ... kai katebhn exelesqai autouV εκ χειρος των Αιγυπτιων ... kai nun deuro, aposteilw se προς φαραω	idwn eidon thn kakwsin tou laou mou tou en Aiguptw και του στεναγμου αυτων ηκουσα, kai katebhn exelesqai autouV: ... kai nun deuro aposteilw se εις Αιγυπτον	**I have surely seen the affliction of my people that is in Egypt** ... **And I have come down to deliver them** out of the hand of the Egyptians ... **And now come, I will send thee** to Pharao	**I have surely seen the affliction of my people that is in Egypt,** and have heard their groaning, **and I am come down to deliver them: and now come, I will send thee** into Egypt	I have surely seen the affliction of my people that are in Egypt … and I am come down to deliver them out of the hand of the Egyptians ... Come now therefore, and I will send thee unto Pharoah

[73] Ex 3.2/Acts 7.30. The NT and the LXX agree, though this clearly is not an exact quotation. The NT has “flame of fire” while the LXX has, literally, “fire of flame.” This disagreement can be reconciled in either of two ways. First, examining Old Testament variants: Brenton’s LXX is generally based on Codex Vaticanus. But Codex Alexandrinus has “flame of fire,” in agreement with the NT reading given above. Second, a New Testament variant reading has “flame of fire,” in agreement with Brenton. P47 and Codex Alexandrinus (in the NT), for instance, have πυρι φλογος.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 2.14 / Acts 7.35	δε ειπε: tiV se katesthsen arconta kai dikasthn	tiV se katesthsen arconta kai dikasthn;	And he said, **Who made thee a ruler and a judge over us?**	**Who made thee a ruler and a judge?**	And he said, Who made thee a prince and a judge over us?
Dt 18.15 / Acts 7.37[74]	profhthn ek twn adelfwn σου, wV eme, anasthsei σοι κυριος o qeoV σου	profhthn υμιν anasthsei o qeoV ek twn adelfwn υμων wV eme	The Lord thy **God shall raise up to** thee **a prophet of** thy **brethren, like me**	**A prophet shall God raise up unto** you **from among** your **brethren, like unto me**	Yahweh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me
Ex 32.1 / Acts 7.40	αναστηθι, και poihson hmin qeouV, oi proporeusontai hmwn: o gar MwushV outoV ο ανθρωπος oV exhgagen hmaV ek ghV Aiguptou, ouk oidamen ti γεγονεν autw	ειποντες τω Ααρων: poihson hmin qeouV oi proporeusontai hmwn: o gar MwushV outoV, oV exhgagen hmaV ek ghV Aiguptou, ouk oidamen ti εγενετο autw	Arise and **make us gods who shall go before us; for this Moses,** the man **who brought us forth out of the land of Egypt - we do not know what is become of him**	saying unto Aaron, **Make us gods that shall go before us: for as for this Moses, who led us out of the land of Egypt, we know not what is become of him**	Up, make us gods, which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we know not what is become of him

[74] Dt 18.15/Acts 7.37: The NT omits the phrase “from the midst of thee” which occurs in the MT but is missing from the LXX.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 32.23 / Acts 7.40	λεγουσι γαρ μοι, poihson hmin qeouV, oi proporeusontai hmwn: o gar MwushV outoV o ανθρωπος, oV exhgagen hmaV εξ Aiguptou, ouk oidamen ti γεγονεν autw	ειποντες τω Ααρων: poihson hmin qeouV oi proporeusontai hmwn: o gar MwushV outoV, oV exhgagen hmaV εκ γης Aiguptou, ouk oidamen ti εγενετο autw	For they say to me, **Make us gods, which shall go before us; for as for** this man **Moses, who brought us out of Egypt, we do not know what is become of him**	saying unto Aaron, **Make us gods that shall go before us: for as for this Moses, who led us out of** the land **of Egypt, we know not what is become of him**	For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him
Amos 5.25-27 / Acts 7.42-43[75]	mh sfagia kai qusiaV proshnegkate moi oikoV Israhl tessarakonta eth en th erhmw; kai anelabete thn skhnhn tou Moloc, kai to astron tou qeou umwn Raifan, touV tupouV αυτων ouV epoihsate εαυτοις. kai meoikiw umaV epekeina Δαμασκου,	mh sfagia kai qusiaV proshnegkate moi eth tessarakonta en | th erhmw, oikoV Israhl; kai anelabete thn skhnhn tou Moloc, kai to astron tou qeou umwn Raifan, touV tupouV ouV epoihsate προσκυνειν αυτοις. kai meoikiw umaV epekeina Βαβυλωνος	**Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Rephan, the images** of them **which ye made** for yourselves. **And I will carry you away beyond** Damascus	**Did ye offer unto me slain beasts and sacrifices Forty years in the wilderness, O house of Israel? And ye took up the tabernacle of Moloch, And the star of the god Rephan, The figures which ye made** to worship them: **And I will carry you away beyond** Babylon	Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye have borne the tabernacle of your king and the shrine of your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus

[75] Amos 5.25-27/Acts 7.42-43: The MT differs significantly from the NT and LXX. There is some variation in the order of wording in verse 25 in the Septuagint. Rahlfs gives, "μη σφαγια και θυσιας προσηνεγκατε μοι εν τη ερημω τεσσαρακοντα ετη." Αυτων, omitted by the NT, is also absent from Codex Alexandrinus.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 66.1-2 / Acts 7.49-50[76]	o ouranoV moυ qronoV και h gh upopodion twn podwn mou: poion oikon oikodomhsete moi; και ποιος topoV thV katapausewV mou; panta γαρ tauta epoihsen h ceir mou	ouranoV moι qronoV h δε gh upopodion twn podwn mou: poion oikon oikodomhsete moi, λεγει κυριος, η τις topoV thV katapausewV mou; ουχι h ceir mou epoihsen tauta panta;	**Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and** of **what kind is to be the place of my rest? …**	**The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build me,** saith the Lord; **Or what is the place of my rest?** **Did not my hand make all these things**	Heaven is my throne, and earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made
Is 53.7-8 / Acts 8.32-33[77]	wV probaton epi sfaghn hcqh, kai wV amnoV enantion tou keirontoV afwnoV, outwV ouk anoigei to stoma. en th tapeinwsei h krisiV autou hrqh, thn gegean autou tiV dihghsetai; oti airetai apo thV ghV h zwh autou	wV probaton epi sfaghn hcqh, kai wV amnoV enantion tou keirontoV αυτον afwnoV, outwV ouk anoigei to stoma αυτου. en th tapeinwsei αυτου h krisiV autou hrqh: thn gegean autou tiV dihghsetai; oti airetai apo thV ghV h zwh autou	**he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. In *his* humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth**	**He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth**	as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living

[76] Is 66.1-2/Acts 7.49-50: The NT, LXX and the MT agree. It appears that Brenton neglected to translate the question "Did not my hand make all these things?" which is present in the LXX Greek.

[77] Is 53.7-8/Acts 8.32-33: The New Testament Greek is nearly identical to the LXX, but it does insert several pronouns. MT has a person taken away, not his judgment, and replaces "who shall declare his generation?" with "and as for his generation, who considered …"

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 89.20 / Acts 13.22a[78]	euron Dauid	euron Dauid	**I have found David**	**I have found David**	I have found David
1 Sam 13.14 / Acts 13.22b[79]	ανθρωπον kata thn kardian αυτου	ευρον Δαυιδ τον του Ιεσσαι, ανδρα kata thn kardian μου, ος ποιησει παντα τα θεληματα μου	**a man after** his own **heart**	I have found David the son of Jesse, **a man after** my **heart,** who shall do my will	a man after his own heart
Ps 2.7 / Acts 13.33	uioV mou ei su, egw shmeron gegennhka se	uioV mou ei su, egw shmeron gegennhka se	**Thou art my Son, to-day have I begotten thee**	**Thou art my Son, this day have I begotten thee**	Thou art my son; This day have I begotten thee
Is 55.3 / Acts 13.34[80]	και διαθησομαι υμιν διαθηκην αιωνιον, ta osia Dauid ta pista	οτι δωσω υμιν ta osia Dauid ta pista	I will make with you an everlasting covenant, **the sure mercies of David**	I will give you **the holy and sure *blessings* of David**	I will make an everlasting covenant with you, even the sure mercies of David
Ps 16.10 / Acts 13.35[81]	oude dwseiV ton osion sou idein diafqoran	ou dwseiV ton osion sou idein diafqoran	**neither wilt thou suffer thine Holy One to see corruption**	**Thou wilt not give thy Holy One to see corruption**	Neither wilt thou suffer thy holy one to see corruption

[78] Ps 89.20/Acts 13.22: The NT, LXX and the MT agree. See 1 Samuel 13.14 for the continuation of this quotation.

[79] 1 Sam 13.14/Acts 13.22: The NT, LXX and MT agree. "I have found David" is supplied by Psalm 89.20. It may be that "David the son of Jesse" is from Psalm 72.20 and "who shall do my will" is from Isaiah 44.28, in reference to Cyrus. If so, this verse is a conflation from four sources.

[80] Is 55.3/Acts 13.34: Though the translations differ, the LXX and NT are identical. The RSV translates Is 55.3 as follows: "I will make with you an everlasting covenant, my steadfast, sure love for David." The NIV: "I will make an everlasting covenant with you, my faithful love promised to David." The Hebrew word translated "mercies" in the ASV is c*hesed*, meaning loving kindness.

[81] Ps 16.10/Acts 13.35: According to UBS, the MT disagrees with the NT. The Hebrew word translated "corruption" is *shachath*, meaning, literally, "a pit." But, when used figuratively, it can mean "corruption." The LXX and the NT agree almost exactly, though Brenton's translation differs from the ASV - using the word "suffer" instead of the more literal "give."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Hab 1.5 / Acts 13.41[82]	idete oi katafrontai, και επιβλεψατε, kai qaumasate θαυμασια, kai afanisqhte: διoti ergon egw ergazomai en taiV hmeraiV umwn, o ou mh pisteushte, ean tiV ekdihghtai	idete, oi katafrontai, kai qaumasate kai afanisqhte: oti ergon ergazomai egw en taiV hmeraiV umwn, εργον o ou mh pisteushte ean tiV ekdihghtai υμιν	**Behold, ye despisers,** and look, **and wonder** marvellously**, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare** *it to you*	**Behold, ye despisers, and wonder, and perish; For I work a work in your days,** A work **which ye shall in no wise believe, if one declare** it to you	Behold ye among the nations, and look, and wonder marvellously; for I am working a work in your days, which ye will not believe though it be told you
Is 49.6 / Acts 13.47[83]	eiV fwV eqnwn, tou einai se eiV swthrian ewV escatou thV ghV	eiV fwV eqnwn tou einai se eiV swthrian ewV escatou thV ghV	**for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth**	**for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth**	for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth
Amos 9.11-12 / Acts 15.16-17[84]	εν τη ημερα εκεινη αναστησω thn skhnhn Dauid thn peptwkuian, kai anoikodomhsw τα πεπτωκοτα αυτης, kai ta kateskammena authV αναστησω,και	μετα ταυτα αναστρεψω kai anoikodomhsw thn skhnhn Dauid thn peptwkuian kai ta kateskammena authV anoikodomhsw και ανορθωσω αυτην,	In that day I will raise up **the tabernacle of David that is fallen, and will rebuild** the ruins of it, **and** will set up **the parts thereof that have been broken down, and will build** it up as in the ancient days: **that the**	After these things I will return, **And I will build again the tabernacle of David, which is fallen**; **And I will build again the ruins thereof,** And I will set it up: **That the residue of men may seek** after the Lord, **And all the**	In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations

[82] Hab 1.5/Acts 13.41: The MT replaces "ye despisers" with "among the nations." Brenton and the ASV translate the same Greek verb as "vanish" and "perish" respectively.

[83] Is 49.6/Acts 13.47: The NT and the LXX agree. The MT differs. To *be* salvation and to be *for* salvation are different concepts.

[84] Amos 9.11-12/Acts 15.16-17: The NT seems to quote the Old Testament very loosely here. The MT does not include the idea of earnestly seeking the Lord, as the LXX and the NT do. In addition, the MT has the "remnant of Edom" in place of the "residue of men," present in the NT and the LXX. Among LXX manuscripts, Codex Alexandrinus includes "αν" and "τον κυριου," in agreement with the NT. Alexandrinus also replaces "κυριος ο ποιων" with "κυριος ο θεος ο ποιων." Some Greek NT manuscripts (the Majority text in particular) insert the word παντα after ταυτα.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	anoikodomhsw αυτην καθως αι ημεραι του αιωνος. opwV ekzhthswsin oi kataloipoi twn anqrwpwn kai panta ta eqnh, ef ouV epikeklhtai to onoma mou ep autoυV, legei kurioV o poiwn παντα tauta	opwV αν ekzhthswsin oi kataloipoi twn anqrwpwn τον κυριον kai panta ta eqnh ef ouV epikeklhtai to onoma mou ep autoιV legei kurioV poiwn tauta γνωστα απ αιωνος	**remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek *me*, saith the Lord who does** all **these things**	**Gentiles, upon whom my name is called, Saith the Lord, who maketh these things** known from of old	that are called by my name, saith Yahweh that doeth this
Ex 22.28 / Acts 23.5	arconta tou laou sou ou kakwV ereiV	arconta tou laou sou ouκ ereiV kakwV	**Thou shalt not … speak evil of the ruler of thy people**	**Thou shalt not speak evil of a ruler of thy people**	Thou shalt not …curse a ruler of thy people
Is 6.9-10 / Acts 28.26-27[85]	poreuqhti, kai eipon τω laω toutω, akoh akousete, kai ou mh sunhte, kai blepouteV bleyete, kai ou mh idhte. epacunqh gar h kardia tou laou toutou, kai toiV wsin αυτων barewV hkousan, kai touV ofqalmouV ekammusan:	poreuqhti προς τον laον toutον kai eipon: akoh akousete, kai ou mh sunhte, kai blepouteV bleyete kai ou mh idhte. epacunqh gar h kardia tou laou toutou, kai toiV wsin barewV hkousan, kai touV ofqalmouV αυτων ekammusan,	**Go, and say to this people, Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted,**	**Go thou unto this people and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their**	Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed

85 Is 6.9-10/Acts 28.26-27: The NT and the LXX agree. The MT differs significantly.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	mhpote idwsi toiV ofqalmoiV, kai toiV wsin akouswsi, kai th kardia sunwsi, kai epistreywsi, kai iasomai autouV	mhpote idwsin toiV ofqalmoiV kai toiV wsin akouswsin kai th kardia sunwsin kai epistreywsiν kai iasomai autouV	**and I should heal them**	**heart, And should turn again, And I should heal them.**	
Hab 2.4 / Rom 1.17	o de dikaioV ek pistewV μου zhsetai	o de dikaioV ek pistewV zhsetai	**but the just shall live by** my **faith**	**But the righteous one shall live by faith**	but the righteous shall live by his faith
Is 52.5 / Rom 2.24[86]	di umaV διαπαντος to onoma μου blasfhmeitai en toiV eqnesi	to γαρ onoma του θεου di umaV blasfhmeitai en toiV eqnesin	**On account of you** my **name is** continually **blasphemed among the Gentiles**	For **the name** of God **is blasphemed among the Gentiles, because of you**	my name continually all the day is blasphemed
Ps 51.4 / Rom 3.4[87]	opwV an dikaiwqhV en toiV logoiV sou, kai nikhshV en tw krinesqai se	opwV an dikaiwqhV en toiV logoiV sou kai nikhseiV en tw kpinesqai se	**that thou mightest be justified in thy sayings, and mightest overcome when thou art judged**	**That thou mightest be justified in thy words, and mightest prevail when thou comest into judgment**	That thou mayest be justified when thou speakest, and <u>be clear</u> when thou judgest
Ps 14.1-3 / Rom 3.10-12[88]	ouk esti poiwn crhstothta, ouk estin ewV enoV. κυριος εκ του ουρανου διεκυψεν επι	καθως γεγραπται οτι ouk estin δικαιος ουδε εις, ουκ estin o suniwn, ουκ εστιν	**there is none that does goodness, there is not even so much as one.** The Lord looked down from heaven upon the sons of men, to see if **there** were	as it is written, **There is none** righteous, no, not one; **There is none that understandeth, There is none that seeketh after God; They have all**	There is none that doeth good. Yahweh looked down from heaven upon the children of men, To see if there were any that did understand, That did

[86] Is 52.5/Rom 2.24: The MT omits any reference to the Gentiles.

[87] Ps 51.4/Rom 3.4: The agreement between the LXX and the NT is nearly exact, but the MT replaces the concept of victory in judgment with that of being "clear" or "blameless" in judgment.

[88] Ps 14.1-3/Rom 3.10-12: The NT and the LXX agree. The MT is far from the New Testament's "unprofitable." The Hebrew word is *alach*, meaning "filthy" or "corrupt."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	τους υιους των ανθρωπων, του ιδειν ει esti suniwn η ekzhtwn ton qeon. panteV exeklinan, ama hcreιwqhsan, ouk esti poiwn crhstothta, ouk estin ewV enoV	ο ekzhtwn ton qeon. panteV exeklinan ama hcrewqhsan: ouk estin ο poiwn crhstothta, ouk estin ewV enoV	any **that understood,** or **sought after God. They are all gone out of the way, they are together become good for nothing, there is none that does good, no, not one**	**turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one**	seek after God. They are all gone aside; they are together become <u>filthy</u>; There is none that doeth good, no, not one
Ps 53.1-3 / Rom 3.10-12[89]	ouk esti ποιων αγαθον. ο θεος εκ του ουρανου διεκυψεν επι τους υιους των ανθρωπων, του ιδειν ει esti suniwn η ekzhtwn ton qeon. panteV exeklinan, ama hcreιwqhsan, ouk esti poiwn αγαθον, ouk estin ewV enoV	ouk estiν δικαιος ουδε εις, ουκ estin ο suniwn, ουκ εστιν ο ekzhtwn ton qeon. panteV exeklinan ama hcrewqhsan: ouk estin ο poiwn χρηστοτητα, ouk estin ewV enoV	**there is** none that does good. God looked down from heaven upon the sons of men, to see if **there** were any **that understood,** or **sought after God. They are all gone out of the way, they are together become unprofitable; there is none that does** good, **there is not even one**	**There is** none righteous, no, not one; **There is none that understandeth, There is none that seeketh after God; They have all turned aside, they are together become unprofitable; There is none that doeth** good**, no, not so much as one**	There is none that doeth good. God looked down from heaven upon the children of men, To see if there were any that did understand, That did seek after God. Every one of them is gone back; they are together become <u>filthy</u>; There is none that doeth good, no, not one
Ps 5.9 / Rom 3.13a[90]	tafoV anewgmenoV o larugx autwn: taiV glwssaiV autwn edoliousan	tafoV anewgmenoV o larugx autwn: taiV glwssaiV autwn edoliousan	**their throat is an open sepulchre; with their tongues they have used deceit**	**Their throat is an open sepulchre; with their tongues they have used deceit**	their throat is an open sepulchre; they <u>flatter</u> with their tongue

89 Ps 53.1-3/Rom 3.10-12: The NT and the LXX agree. The MT's "filthy" is far from the New Testament's "unprofitable."

90 Ps 5.9/Rom 3.13: The MT does not include the thought of deceit explicitly.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 140.3 / Rom 3.13b[91]	ηκονησαν γλωσσαν αυτων ωσει οφεως, ioV aspidwn upo ta ceilh autwn: διαψαλμα	ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ioV aspidwn upo ta ceilh autwn	They have sharpened their tongue as *the tongue of* a serpent; **the poison of asps is under their lips.** Pause	Their throat is an open sepulchre; With their tongues they have used deceit; **The poison of asps is under their lips**	They have sharpened their tongue like a serpent; Adder's poison is under their lips. Selah
Ps 10.7 / Rom 3.14[92]	ου araV to stoma αυτου gemei kai pikriaV	ων to stoma araV kai pikriaV gemei	**Whose mouth is full of cursing and bitterness**	**Whose mouth is full of cursing and bitterness**	His mouth is full of cursing and deceit
Is 59.7-8 / Rom 3.15-17	oi δε podoV autwn επι πονηριαν τρεχουσι, ταχινοι ekceai aima, και οι διαλογισμοι αυτων, διαλογισμοι απο φονων: suntrimma kai talaipwria en taiV odoiV autwn, kai odon eirhnhV ouk οιδασι	οξεις oi podeV autwn ekceai aima, suntrimma kai talaipwria en taiV odoiV autwn, kai odon eirhnhV ouk εγνωσαν	And **their feet** run to wickedness, **swift to shed blood;** their thoughts are also thoughts of murder; **destruction and misery are in their ways; and the way of peace they know not**	**Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace they** have **not know**n	Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; desolation and destruction are in their paths. The way of peace they know not
Ps 36.1 / Rom 3.18	ouk esti foboV qeou apenanti twn ofqalmwn autου	ouk estiν foboV qeou apenanti twn ofqalmwn autων	**there is no fear of God before** his **eyes**	**There is no fear of God before** their **eyes**	There is no fear of God before his eyes

[91] Ps 140.3/Rom 3.13: The NT and the LXX agree. The MT uses the word *akshub* (adder) rather than *pethen* (asp or adder).

[92] Ps 10.7/Rom 3.14: The NT and the LXX are in agreement, though there are differences in construction. The MT omits the mention of "bitterness," using "deceit" instead.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 15.6 / Rom 4.3	και episteusen Abram tw qew, kai elogisqh autw eiV dikaiosunhn	τι γαρ η γραφη λεγει; episteusen δε Abraam tw qew kai elogisqh autw eiV dikaiosunhn	And **Abram believed God, and it was counted to him for righteousness**	For what saith the scripture? And **Abraham believed God, and it was reckoned unto him for righteousness**	And he believed in Yahweh; and he reckoned it to him for righteousness
Ps 32.1-2 / Rom 4.7-8	makarioi wn afeqhsan ai anomia, kai wn epekalufqhsan ai amartiai. makarioV anhr ω ou mh logishtai kurioV amartian	makarioi wn afeqhsan ai anomia, kai wn epekalufqhsan ai amartiai. makarioV anhr ου ou mh logishtai kurioV amartian	**Blessed *are they* whose transgressions are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin**	**Blessed are they whose iniquities are forgiven, And whose sins are covered. Blessed is the man to whom the Lord will not reckon sin**	Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man unto whom Yahweh imputeth not iniquity
Gen 15.6 / Rom 4.9	και επιστευσεν Abram τω θεω, και elogisqh αυτω eiV dikaiosunhn	λεγομεν γαρ: elogisqh τω Abraam η πιστις eiV dikaiosunhn	And **Abram** believed God, and it **was counted to** him **for righteousness**	for we say, To **Abraham** his faith **was reckoned for righteousness**	And he believed in Yahweh; and he reckoned it to him for righteousness
Gen 17.5 / Rom 4.17, 18a	patera pollwn eqnwn teqeika se	patera pollwn eqnwn teqeika se ... patera pollwn eqnwn	**I have made the a father of many nations**	**a father of many nations have I made thee … a father of many nations**	the father of a multitude of nations have I made thee
Gen 15.5 / Rom 4.18b	outwV estai to sperma sou	outwV estai to sperma sou	**Thus shall thy seed be**	**So shall thy seed be**	shall thy seed be
Gen 15.6 / Rom 4.22	και επιστευσεν Αβραμ τω θεω, kai elogisqh autw eiV dikaiosunhn	διο kai elogisqh autw eiV dikaiosunhn	And Abram believed God, **and it was counted to him for righteousness**	Wherefore **also it was reckoned unto him for righteousness**	And he believed in Yahweh; and he reckoned it to him for righteousness

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 20.17 / Rom 7.7	ouk epiqumhseiV	ouk epiqumhseiV	**Thou shalt not covet**	**Thou shalt not covet**	Thou shalt not covet
Dt 5.21 / Rom7.7	ouk epiqumhseiV	ouk epiqumhseiV	**Thou shalt not covet**	**Thou shalt not covet**	Neither shalt thou covet
Ps 44.22 / Rom 8.36	enekα sou qanatoumeqa olhn thn hmeran, elogisqhmen wV probata sfaghV	enekεν sou qanatoumeqa olhn thn hmeran, elogisqhmen wV probata sfaghV	**for thy sake we are killed all the day long; we are counted as sheep for the slaughter**	**For thy sake we are killed all the day long; We were accounted as sheep for the slaughter**	for thy sake are we killed all the day long; We are accounted as sheep for the slaughter
Gen 21.12 / Rom 9.7	en Isaak klhqhsetai soi sperma	en Isaak klhqhsetia soi sperma	**in Isaac shall thy seed be called**	**In Isaac shall thy seed be called**	in Isaac shall thy seed be called
Gen 18.10 / Rom 9.9	ειπε δε, επαναστρεφων ηξω προς σε kata ton kairon touton εις ωρας, και εξει uioν Sarra η γυνη σου	επαγγελιας γαρ ο λογος ουτος: kata ton kairon touton ελευσομαι και εσται τη Sarra uioς	And he said, I will return and come to thee **according to this period** seasonably, and **Sarrha** thy wife shall have a **son**	For this is the word of promise, **According to this season** will I come, and **Sarah** shall have a **son**	And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son
Gen 18.14 / Rom 9.9	εις ton kairon touton αναστρεψω προς σε εις ωρας, kai estai th Sarra uioV	κατα ton kairon touton ελευσομαι kai estai th Sarra uioV	**At this time** I will return to thee seasonably, and **Sarah shall have a son**	**According to this season** will I come, and **Sarah shall have a son**	At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son
Gen 25.23 / Rom 9.12	o meizwn douleusei tw elassoni	o meizwn douleusei tw elassoni	**the elder shall serve the younger**	**The elder shall serve the younger**	the elder shall serve the younger

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Mal 1.2-3 / Rom 9.13	και hgaphsa ton Iakwb, ton de Hsau emishsa	καθως γεγραπται: ton Iakwb hgaphsa, ton de Hsau emishsa	yet **I loved Jacob, and hated Esau**	Even as it is written, **Jacob I loved, but Esau I hated**	yet I loved Jacob; but Esau I hated
Ex 33.19 / Rom 9.15	και elehsw, on an elew, kai oikteirhsw, on an oiktεirw	τω Μωυσει γαρ λεγει: elehsw on an elew, kai oikteirhsw on an oiktirw	**I will have mercy on whom I will have mercy, and will have pity on whom I will have pity**	For he saith to Moses, **I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion**	and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy
Ex 9.16 / Rom 9.17[93]	ινα endeixwmai en soi thn ισχυν mou, kai opwV diaggelh to onoma mou en pash th gh	οπως endeixwmai en soi thn δυναμιν mou kai opwV diaggelh to onoma mou en pash th gh	**that I might display in thee my** strength, and **that my name might be published in all the earth**	**that I might show in thee my** power, and **that my name might be published abroad in all the earth**	to show thee my power, and that my name may be declared throughout all the earth
Hos 2.23 / Rom 9.25[94]	kai αgaphσω thn ouk hgaphmenhn, και ερω τω ou laω mou, laoV mou ει συ	καλεσω τον ou laον mou laon mou kai thn ouk hgaphmenhn ηgaphμενην	and will love her **that was not loved**, **and** will say to that which was **not my people, Thou art my people**	I will call that **my people, which was not my people**; **And** her beloved, **that was not beloved**	and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people

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[93] Ex 9.16/Rom 9.17: The significant variation here is that the Greek has "show in thee" where the Hebrew has "show thee" - different concepts. Paul replaced "strength" (from Brenton's Septuagint) with "power." However, in the LXX manuscript Codex Alexandrinus, the word is δυναμιν, as in the NT. The Hebrew word is *koach*, which the AV translates sometimes as strength and other times as power.

[94] Hos 2.23/Rom 9.25: The NT and the LXX agree. Paul reversed the order of the clauses. The MT includes the idea of "mercy" instead of "love."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Hos 1.10 / Rom 9.26	kai estai, en tw topw, ou erreqh autoiV, ou laoV mou umeiV, klhqhsontai και αυτοι uioi qeou zwntoV	kai estai en tw topw ou erreqh autoiV: ou laoV mou umeiV, εκει klhqhsontai uioi qeou zwntoV	**and it shall come to pass, *that* in the place where it was said to them, Ye are not my people,** even **they shall be called the sons of the living God**	**And it shall be, *that* in the place where it was said unto them, Ye are not my people,** There **shall they be called sons of the living God**	and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, *Ye are* the sons of the living God
Is 10.22-23 / Rom 9.27-28[95]	και ean γενηται ο λαος Israhl wV h ammoV thV qalasshV, to καταleimma αυτων swqhsetai. logon suntelwn kai suntemnwn εν δικαιοσυνη, οτι logon suntετμημενον κυριος ποιησει εν τη οικουμενη ολη	Ησαιας δε κραζει υπερ του Ισραηλ: ean η ο αριθμος των υιων Israhl wV h ammoV thV qalassaV, to υποleimma swqhsetai: logon γαρ suntelwn kai suntemnwn ποιησει κυριος επι της γης	And **though the** people **of Israel be as the sand of the sea, a remnant** of them **shall be saved. He will finish the work, and cut it short** in righteousness; because the Lord will make a **short work** in all the world	And Isaiah crieth concerning Israel, **If the** number **of the** children **of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute *his* word** upon the earth**, finishing it and cutting it short**	For though thy people, Israel, be as the sand of the sea, only a remnant of them shall <u>return</u>: a destruction is determined, overflowing with righteousness. For a full end, and that determined, will the Lord, Yahweh of hosts, make in the midst of all the earth
Is 1.9 / Rom 9.29[96]	και ei mh kurioV sabawq egkatelipen hmin sperma, wV Sodoma an egenhqhmen, kai wV Gomorra an omoiwqhmen	ei mh kurioV sabawq egkatelipen hmin sperma, wV Sodoma an egenhqhmen kai wV Gomorra an wmoiwqhmen	And **if the Lord of Sabaoth had not left us a seed, we should have been as Sodoma, and we should have been made like unto Gomorrha**	**Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah**	Except Yahweh of hosts had left unto us <u>a very small remnant</u>, we should have been as Sodom, and we should have been like unto Gomorrah

[95] Is 10.22/Rom 9.27-28: The MT replaces "the remnant will be saved" with "a remnant ... shall return." Brenton has translated λογον as "work" rather than "word." The LXX manuscript Codex Alexandrinus omits αυτων and includes γαρ, with the NT.

[96] Is 1.9/Rom 9.29: The MT does not speak of a "seed."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 8.14 / Rom 9.33[97]	και ουχ ως liqou proskommati συναντησεσθε, ουδε ως petraς πτωματι	ιδου τιθημι εν Ζιων liqoν proskommatος κ αι petraν σκανδαλου	and ye shall not come against *him* as against a **stumbling-stone**, neither as against the falling of a **rock**	Behold, I lay in Zion a **stone of stumbling** and a **rock** of offence	but for a stone of stumbling and for a rock of offence
Is 28.16 / Rom 9.33[98]	idou εγω εμβαλλω εις τα θεμελια Siwn liqon πολυτελη, εκλεκτον, ακρογωνιαιον, εντιμον, εις τα θεμελια αυτης, kai o pisteuwn ou mh kataiscunqh	καθως γεγραπται: idou τιθημι εν Siwn liqon προσκομματος και πετραν σκανδαλου, kai o pisteuwn επ αυτω ou kataiscunqhσεται	**Behold, I lay** for the foundation of **Sion** a costly **stone,** a **choice, a cornerstone, a precious stone**, for its foundations: **and he that believes** on him **shall by no means be ashamed**	even as it is written, **Behold, I lay in Zion a stone** of stumbling and a rock of offence: **And he that believeth** on him **shall not be** put to **shame**	therefore, thus saith the Lord Yahweh, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone* of sure foundation: he that believeth shall not be <u>in haste</u>
Lev 18.5 / Rom 10.5	α poihsaV auta anqrwpoV zhsetai en autoiV	ο poihsaV auta anqrwpoV zhsetai en autoiV	**which if a man do, he shall live in them**	**the man that doeth them shall live in them**	which if a man do, he shall live in them
Dt 9.4 / Rom 10.6	mh eiphV en th kardia sou	mh eiphV en th kardia sou	**Speak not in thine heart**	**Say not in thy heart**	Speak not thou in thy heart
Dt 30.12-14 / Rom 10.6-8[99]	tiV anabhsetia ημιν eiV ton ouranon, και ληψεται ημιν αυτην,	tiV anabhsetai eiV ton ouranon; τουτ εστιν	**Who shall go up** for us **into heaven,** and shall take it for us, and we will hear and do it? Neither is	**Who shall ascend into heaven?** (that is, to bring Christ down:) or, <u>Who shall descend into the</u>	Who shall go up for us to heaven, and bring it unto us, and make it near to hear it, that we may do it?

[97] Is 8.14/Rom 9.33: The NT and the MT agree. The LXX does not mention the rock "of offence." The initial and final words from Romans 9.33 are provided by Isaiah 28.16.

[98] Is 28.16/Rom 9.33: The LXX and the NT agree, but the MT omits the notion of being "put to shame." In Romans 9.33, "stone of stumbling" is supplied by Isaiah 8.14. The agreement with the Septuagint is stronger if Codices Alexandrinus and Sinaiticus are considered. These both include επ αυτω (on him), omitted from Brenton's text above.

[99] Dt 30.12-14/Rom 10.6-8: The NT mentions descent into the abyss, where both the LXX and the MT speak of travel across the sea.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	και ακουσατες αυτην ποιησομεν; ουδε περαν της θαλασσης εστι, λεγων, τις διαπερασει ημιν εις το περαν της θαλασσης, και λαβη ημιν αυτην, και ακουστην ημιν ποιηση αυτην, και ποιησομεν; egguV sou esti to rhma σφοδρα en tw stomati sou, kai en th kardia sou, και εν ταις χερσι σου ποιειν αυτο	Χριστον καταγαγειν: η: τις καταβησεται εις την αβυσσον; τουτ εστιν Χριστον εκ νεκρων αναγαγειν. αλλα τι λεγει; egguV sou to rhma estiv en tw stomati sou kai en th kardia sou	it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it? **The word is** very **near thee, in thy mouth, and in thine heart,** and in thine hands to do it	abyss? (that is, to bring Christ up from the dead.) But what saith it? **The word is nigh thee, in thy mouth and in thy heart**	Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it
Is 28.16 / Rom 10.11[100]	o pisteuwn ou mh kataiscunqh	λεγει γαρ η γραφη: πας o pisteuwn επ αυτω ou kataiscunqhσεται	**he that believes** on him **shall by no means be ashamed**	For the scripture saith, **Who**soever **believeth** on him **shall not be put to shame**	he that believeth shall not be in haste
Joel 2.32 / Rom 10.13	και εσται paV oV an epikaleshtai to onoma kuriou, swqhsetai	paV γαρ oV an epikaleshtai to onoma kuriou swqhsetai	And it shall come to pass that **whosoever shall call on the name of the Lord shall be saved**	**Whosoever shall call upon the name of the Lord shall be saved**	And it shall come to pass, that whosoever shall call on the name of Yahweh shall be delivered

[100] Is 28.16/Rom 10.11: The LXX and the NT agree, but the MT omits the notion of being "put to shame." The agreement with the Septuagint is stronger if Codices Alexandrinus and Sinaiticus are considered. These both include επ αυτω (on him), omitted from Brenton's text above.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 52.7 / Rom 10.15[101]	wV wra επι των ορεων, ως podeV euaggeliozomenου ακοην ειρηνης, ως euaggelizomenος agaqa	wV wraιοι οι podeV των euaggelizomen ωντα agaqa	as a season of **beauty** upon the mountains, **as the feet of** one **preaching glad tidings of** peace, as one preaching **good** news	How **beautiful are the feet of** them **that bring glad tidings of good things**	How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good
Is 53.1 / Rom 10.16[102]	kurie tiV episteuse th akoh hmwn;	kurie, tiV episteuse th akoh hmwn;	**O Lord, who has believed our report?**	**Lord, who hath believed our report?**	Who hath believed our message?
Ps 19.4 / Rom 10.18[103]	eiV pasan thn ghn exhlqen o fqoggoV autwn, kai eiV ta perata thV oikoumenhV ta rhmata autwn	eiV pasan thn ghn exhlqen o fqoggoV autwn, kai eiV ta perata thV oikoumenhV ta rhmata autwn	**Their voice is gone out into all the earth, and their words to the ends of the world**	**Their sound went out into all the earth, and their words unto the ends of the world**	Their line is gone out through all the earth, and their words to the end of the world
Dt 32.21 / Rom 10.19	καgw parazhlwsw αυτους ep ouk eqnei, επι eqnei asunetw parorgiw αυτους	εgw parazhlwsw υμας ep ouk eqnei, επ eqnei asunetw parorgiw υμας	and **I will provoke** them **to jealousy with them that are no nation, I will anger** them **with a nation void of understanding**	**I will provoke** you **to jealousy with that which is no nation, With a nation void of understanding will I anger** you	And I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation

[101] Is 52.7/Rom 10.15: The NT, the LXX and the MT agree. In a footnote, Brenton provides the following alternate translation of the beginning of Is 52.7: "How beautiful are the feet ..."

[102] Is 53.1/Rom 10.16: The agreement between the LXX and the Greek NT here is exact. The difference between the Greek and the Hebrew is minor, but plain. The Hebrew omits the introductory "Lord."

[103] Ps 19.4/Rom 10.18: The NT and LXX agree, but the MT has "line" instead of "voice."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 65.1 / Rom 10.20[104]	emfanhV egenhqhn toiV eme mh eperwtwsin, eureqhn toiV eme mh zhtousin	eureqhn en toiV eme mh zhtousin, emfanhV egenomhn toiV eme mh eperwtwsin	**I became manifest to them that asked not for me; I was found of them that sought me not**	**I was found of them that sought me not; I became manifest unto them that asked not of me**	I am inquired of by them that asked not *for me*; I am found of them that sought me not
Is 65.2 / Rom 10.21[105]	exepetasa taV ceiraV mou olon thn hmeran proV laon apeiqounta kai antilegonta	olon thn hmeran exepetasa taV ceiraV mou proV laon apeiqounta kai antilegonta	**I have stretched forth my hands all day to a disobedient and gainsaying people**	**All the day long did I spread out my hands unto a disobedient and gainsaying people**	I have spread out my hands all the day unto a rebellious people
1 Kings 19.10, 14 / Rom 11.3	ta qusiasthria sou kateskayan, και touV profhtaV sou apekteinan εν ρομφαια, kai upoleλειμμαι egw monωτατος, kai zhtousi thn yuchn mou λαβειν αυτην ... ta qusiasthria sou kaθειλαν, kai touV profhtaV sou apekteinan εν ρομφαια, kai upoleλειμμαι egw monωτατος, kai zhtousi	touV profhtaV sou apekteinan, ta qusiasthria sou keteskayan, kagw upelειφθην monος kai zhtousiν thn yuchn mou	**they have digged down thine altars, and have slain thy prophets** with the sword; **and I only am left alone, and they seek my life** to take it ... **they have overthrown thine altars, and have slain thy prophets** with the sword; **and I am left entirely alone, and they seek my life** to take it	**they have killed thy prophets, they have digged down thy altars; and I am left alone, and they seek my life**	thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away ... thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away

[104] Is 65.1/Rom 10.20: The New Testament reverses the Septuagint order, but the Greek phases so re-ordered are identical. The MT replaces "I became manifest" with "I am inquired of." The words "for me," omitted by the Masoretic text, are supplied in the Dead Sea Scroll 1QIs[a].

[105] Is 65.2/Rom 10.21: The Hebrew replaces the two adjectives "disobedient and gainsaying" with "rebellious."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	thn yuchn mou λαβειν αυτην				
1 Kings 19.18 / Rom 11.4	και katαlειψεις εν Ισραηλ epta ciliαδας andrων, παντα γονατα α ουκ ωκλασαν gonu τω Baal	katεlιπον εαυτω eptaκισχiliους andrας, οιτινες ουκ εκαμψαν gonu τη Baal	And thou shalt **leave** in Israel **seven thousand men**, all the **knee**s which **have not bowed** themselves **to Baal**	I have **left** for myself **seven thousand men, who have not bowed the knee to Baal**	Yet will I leave *me* seven thousand in Israel, all the knees which have not bowed unto Baal
Is 29.10 / Rom 11.8a	οτι πεποιτικεν υμας κυριος pneumaτι katanuxewV, και καμμυσει τους ofqalmouV αυτων	εδωκεν αυτοις ο θεος pneuma katanuxewV, ofqalmouV του μη βλεπειν	For the Lord has made you to drink a **spirit of deep sleep**; and he shall close their **eyes**	God gave them a **spirit of stupor**, **eyes** that they should not see	For Yahweh hath poured out upon you the spirit of deep sleep, and hath closed your eyes
Dt 29.4 / Rom 11.8b	και ουκ εδωκε κυριος ο θεος υμιν καρδιαν ειδεναι, και ofqalmouV blepein, kai wta akouein ewV thV hmeraV ταυτης	εδωκεν αυτοις ο θεος πνευμα κατανυξεως, ofqalmouV του μη blepein kai wta του μη akouein, ewV thV	Yet the Lord God has not given you a heart to know, and **eyes to see, and ears to hear, until this day**	God gave them a spirit of stupor, **eyes** that they should not **see**, and **ears** that they should not **hear**, **unto this** very **day**	but Yahweh hath not given you a heart to know, and eyes to see, and ears to hear, unto this day

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
		σημερον hmeraV			
Ps 69.22-23 / Rom 11.9-10[106]	genhqhtw h trapeza autwn ενωπιον αυτων eiV pagida, kai eiV antapodosin, kai eiV skandalon. skotisqhtwsan oi ofqalmoi autwn tou mh blepein, kai ton nwtou autwn diapantoV sugkamyon	genhqhtw h trapeza autwn eiV pagida, και εις θηραν kai eiV skandalon kai eiV antapodoma αυτοις, skotisqhtwsan oi ofqalmoi autwn tou mh blepein, kai ton nwtou autwn dia pantoV sugkamyon	**Let their table** before them **be for a snare, and for a recompence, and for a stumbling-block. Let their eyes be darkened that they should not see; and bow down their back continually**	**Let their table be made a snare,** and a trap, **And a stumbling block, and a recompence** to them: **Let their eyes be darkened, that they may not see, and bow thou down their back always**	Let their table before them become a snare; And when they are in peace, let it become a trap. Let their eyes be darkened, so that they cannot see; And make their loins continually to shake
Is 59.20-21 / Rom 11.26-27a[107]	και hxei ενεκεν Siwn o ruomenoV, και apostreyei asebeiaV apo Iakwb. kai auth autoiV h par emou diaqhkh, ειπε κυριος	hxei εκ Siwn o ruomenoV, apostreyei asebeiaV apo Iakwb. kai auth autoiV h par emou diaqhkh	And **the deliverer shall come** for **Sion**'s sake**, and shall turn away ungodliness from Jacob. And this shall be my covenant with them,** said the Lord	**There shall come** out of **Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant with them**	And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Yahweh. And as for me, this is my covenant with them, saith Yahweh

[106] Ps 69.9/Rom 11.9-10: The differences between the NT and the MT are striking.

[107] Is 59.20-21/Rom 11.26-27: The sense of the MT is somewhat different from the NT and the LXX. In the MT, the Redeemer is pictured as coming to those in Jacob who repent. In the NT and the LXX, the Redeemer cleanses Jacob of iniquity.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 27.9 / Rom 11.27b[108]	και τουτο εστιν η ευλογια αυτου, otan afelwmai thn amartiav αυτου	και αυτη αυτοις η παρ εμου διαθηκη, otan afelwmai taV amartiaς αυτων	and this is his blessing **when I shall have taken away** his **sin**	And this is my covenant unto them, **When I shall take away** their **sins**	and this is all the fruit of taking away his sin
Is 40.13 / Rom 11.34[109]	tiV egnw noun kuriou; και tiV autou sumbouloV egeneto, ος συμβιβα αυτον;	tiV γαρ egnw noun kuriou; η tiV sumbouloV autou egeneto;	**Who has known the mind of the Lord?** or **who has been his counsellor,** to instruct him	For **who hath known the mind of the Lord?** or **who hath been his counsellor?**	Who hath directed the Spirit of Yahweh, or being his counsellor hath taught him?
Job 41.11 / Rom 11.35[110]	η τις αντιστησεται μοι, και υπομενει	η τις προεδωκεν αυτω, και ανταποδοθησεται αυτω	or who will resist me, and abide	or who hath first given to him, and it shall be recompensed unto him again	Who hath first given unto me, that I should repay him
Dt 32.35 / Rom 12.19[111]	εν ημερα ekdikhsεως antapodwsw	εμοι ekdikhsις, εγω antapodwsw	In the day of **vengeance I will recompense**	**Vengeance** belongeth unto me; **I will recompense**	Vengeance is mine, and recompense

[108] Is 27.9/Rom 11.27: The MT differs from the NT and the LXX by modifying the phrase "when I shall take away." Paul has made sin (αμαρτιαν) plural and replaced "his sin" with "their sins."

[109] Is 40.13/Rom 11.34: The MT's emphasis on the Lord's Spirit is decidedly different from the NT and the LXX, where the mind of the Lord is the object of inquiry.

[110] Job 41.11/Rom 11.35: The NT and the MT largely agree. The LXX differs greatly.

[111] Dt 32.35 / Rom 12.19: The quotation appears to follow the MT more closely in the first clause, and the LXX in the second. See also Hebrews 10.30.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Pr 25.21-22 / Rom 12.20[112]	ean peina o ecqroV sou, ywmize auton, ean diya, potize auton: touto gar poiwn anqrakaV puroV swreuseiV epi thn kefalhn autou	ean peina o ecqroV sou, ywmize auton: ean diya, potize auton: touto gar poiwn anqrakaV puroV swreuseiV epi thn kefalhn autou	**If thine enemy hunger, feed him: if he thirst, give him drink; for so doing thou shalt heap coals of fire upon his head**	**if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head**	If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink: For thou wilt heap coals of fire upon his head
Ex 20.13-15, 17 / Rom 13.9a	ou moiceuseiV. ou kleyeiV. ou foneuseiV. ... ouk epiqumhseiV	ou moiceuseiV, ou foneuseiV, ou kleyeiV, ouk epiqumhseiV	**Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill. ... Thou shalt not covet**	**Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet**	Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. ... Thou shalt not covet
Dt 5.17-19, 21 / Rom 13.9a	ou foneuseiV. ou moiceuseiV. ou kleyeiV. ... ouk epiqumhseiV	ou moiceuseiV, ou foneuseiV, ou kleyeiV, ouk epiqumhseiV	**Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. ... Thou shalt not covet**	**Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet**	Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. ... Neither shalt thou covet
Lev 19.18 / Rom 13.9b	και agaphseiV ton plhsion sou wV seauton	agaphseiV ... ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	**Thou shalt love thy neighbor as thyself**	but thou shalt love thy neighbor as thyself

[112] Pr 25.21/Rom 12.20: The MT includes the mention of bread and water, missing from the LXX and the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 49.18 / Rom 14.11a	zw egw, legei kurioV	zw egw, legei kurioV	***As*** **I live, saith the Lord**	**As I live, saith the Lord**	As I live, saith Yahweh
Is 45.23 / Rom 14.11b[113]	oti emoi kamyei pan gonu, kai ομειται pasa glwssa τον qeον	oti emoi kamyei pan gonu kai pasa glwssa εξομολογησεται τω qeω	that **to me every knee shall bend, and every tongue shall** swear by **God**	**to me every knee shall bow, And every tongue shall** confess to **God**	that unto me every knee shall bow, every tongue shall swear
Ps 69.9 / Rom 15.3	οτι ο ζηλος του οικου σου κατεφαγε με, και oi oneidismoi twn oneidizontwn se epepeson ep eme	oi oneidismoi twn oneidizontwn se epepesan ep eme	For the zeal of thine house hath eaten me up; and **the reproaches of them that reproached thee are fallen upon me**	**The reproaches of them that reproached thee fell upon me**	For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me
Ps 18.49 / Rom 15.9[114]	dia touto exomologhsomai soi en eqenesi, κυριε, kai tw onomati sou yalw	dia touto exomologhsomai soi en eqenesi kai tw onomati sou yalw	**Therefore will I confess to thee,** O Lord, **among the Gentiles, and sing to thy name**	**Therefore will I give praise unto thee among the Gentiles, and sing unto thy name**	Therefore I will give thanks unto thee, O Yahweh, among the nations, And will sing praises unto thy name

[113] Is 45.23/Rom 14.11: Codex Alexandrinus has εξομολογησεται πασα γλωσσα τω θεω in Is 45.23, differing only in word order from in the NT. The MT differs, having "swear" in place of "confess."

[114] Ps 18.49/Rom 15.9: The NT, LXX and MT agree. Brenton's English translation of the LXX and the ASV use two different but acceptable English expressions for the Greek word εξομολογησομαι. "Make confession" is within the range of meaning applicable to the Hebrew root *yadah*, represented in the MT column by "give thanks." The other difference involves what is sung. The Greek word ψαλω means to pluck strings or to sing accompanied by a harp, and does not necessarily imply praise. However, this is a minor difference, and the context indicates that praise is in view.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
2 Sam 22.50 / Rom 15.9[115]	dia touto exomologhsomai soi κυριε en τοις eqnesi, kai en tw onomati sou yalw	dia touto exomologhsomai soi en eqnesi, kai en tw onomati sou yalw	**Therefore will I confess to thee,** O Lord**, among the Gentiles, and sing to thy name**	**Therefore will I give praise unto thee among the Gentiles, And sing unto thy name**	Therefore I will give thanks unto thee, O Yahweh, among the nations, And will sing <u>praises</u> unto thy name
Dt 32.43 / Rom 15.10	eufranqhte eqnh meta tou laou autou	eufranqhte, eqnh, meta tou laou autou	**rejoice, ye Gentiles, with his people**	**Rejoice, ye Gentiles, with his people**	Rejoice, O ye nations, with his people
Ps 117.1 / Rom 15.11[116]	aineite ton kurion panta ta eqnh, epainesatε auton panteV oi laoi	aineite, panta ta eqnh, ton kurion και epainesatωσαν auton panteV oi laoi	**Praise the Lord, all ye nations; praise him, all ye peoples**	**Praise the Lord, all ye Gentiles;** And let **all the peoples praise him**	Oh praise Yahweh, all ye nations; Laud him, all ye peoples
Is 11.10 / Rom 15.12[117]	και estai εν τη ημερα εκεινη h riza tou Iessai, kai o anistamenoV arcein eqnwn: ep autw eqnh elpiousi, και εσται η αναπαυσις αυτου τιμη	και παλιν Ησαιαφ λεγει: estai h riza tou Iessai kai o anistamenoV arcein eqnwn, ep autw eqnh elpiousiv	And in that day **there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust**, and his rest shall be glorious	And again, Isaiah saith, **There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope**	And it shall come to pass in that day, that the root of Jesse, that <u>standeth for an ensign</u> of the peoples, unto him shall the nations <u>seek</u>; and his resting-place shall be glorious

115 2 Sam 22.50/Rom 15.9: The NT, LXX and MT agree. But the Greek word ψαλω means to pluck strings or to sing accompanied by a harp, and does not necessarily imply praise.

116 Ps 117.1/Rom 15.11: The NT, LXX and MT agree. In this psalm, Codex Alexandrinus has επαινεσατωσαν, in agreement with the NT.

117 Is 11.10/Rom 15.12: There is no mention in the MT of the root of Jesse's reign over the Gentiles. Brenton gives "trust" where the ASV translates "hope," but the Greek word is the same.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 52.15 / Rom 15.21[118]	οτι oiV ouk anhggelh peri autou, oyontai, kai oi ouk akhkoasi, sunhsousi	oiV ouk anhggelh peri autou oyontai kai oi ouk akhkoasiν sunhsousiν	for **they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider**	**They shall see, to whom no tidings of him came, And they who have not heard shall understand**	for that which had not been told them shall they see; and that which they had not heard shall they understand
Is 29.14 / 1 Cor 1.19[119]	και apolw thn sofian twn sofwn, kai thn sunesin twn sunetwn κρυψω	apolw thn sofian twn sofwn kai thn sunesin twn sunetwn αθετησω	and **I will destroy the wisdom of the wise, and I will** hide **the understanding of the prudent**	**I will destroy the wisdom of the wise, And the discernment of the discerning I will** set at nought	and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid
Jr 9.24 / 1 Cor 1.31	αλλ η εν τουτω kaucasqw o kaucwmenoV, συνιειν και γινωσκειν, οτι εγω ειμι kuriος	o kaucwmenoV εν kuriω kaucasqw	but **let him that boasts boast** in this, the understanding and knowing that I am the **Lord**	**He that glorieth**, **let him glory** in the **Lord**	but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Yahweh
Is 64.4 / 1 Cor 2.9[120]	απο του αιωνος ouk hkousαμεν, ουδε οι ofqalmοι ημων eidon θεον πλην σου, και τα εργα σου, α ποιησεις τοις υπομενουσιν ελεον	α ofqalmος ouk eidεn και ους ouk hkousεν και επι καρδιαν ανθρωπου ουκ ανεβη, α ητοιμασεν ο θεος τοις αγαπωσιν αυτον	From of old we have **not heard, neither** have our **eyes seen** a God beside thee, and thy works which thou wilt perform to them that wait for mercy	Things which **eye saw not,** and ear **heard not,** And *which* entered not into the heart of man, Whatsoever things God prepared for them that love him	For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides thee, who worketh for him that waiteth for him

[118] Is 52.15/Rom 15.21: The MT does not mention "him," the object of the prophecy.

[119] Is 29.14/1 Cor 1.19: The major difference between the LXX and the MT is that the Greek states the action in an active way, while the Hebrew is passive: "I will destroy" instead of "shall perish."

[120] Is 64.4/1 Cor 2.9: This appears to be a very loose quotation. Yet Paul introduces it with the formula, "as it is written." Jerome [Letter LVII] used this as an example of paraphrase in the New Testament. In doing so, however, he translated the ending from Hebrew with "what thou hast prepared for them that wait for thee." The NT ending, τοις αγαπωσιν αυτον, also appears in Sirach 1.10. Both 1 Corinthians and the passage in Sirach deal with God's gift of wisdom.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 40.13 / 1 Cor 2.16[121]	tiV egnw noun kuriou; και τις αυτου συμβουλος εγενετο, oV sumbiba auton;	tiV γαρ egnw noun kuriou, oV sumbibaσει auton;	**Who has known the mind of the Lord?** or who has been his counsellor, **to instruct him**	**For who hath known the mind of the Lord,** that he should **instruct him**?	Who hath directed the Spirit of Yahweh, or being his counsellor hath taught him?
Job 5.13 / 1 Cor 3.19[122]	o καταλαμβανων sofouV en th φρονησει	o δρασσομενος τους sofouV en th πανουργια αυτων	who **takes the wise in** their wisdom	**He that taketh the wise in** their craftiness	He taketh the wise in their own craftiness
Ps 94.11 / 1 Cor 3.20	kurioV ginwskei touV dialogismouV twn ανθρωπων, oti eisi mataioi	kurioV ginwskei touV dialogismouV twn σοφων oti eisiν mataioi	**The Lord knows the thoughts of** men**, that they are vain**	**The Lord knoweth the reasonings of** the wise**, that they are vain**	Yahweh knoweth the thoughts of man, That they are vanity
Dt 17.7 / 1 Cor 5.13[123]	exarεις ton ponhron ex umwn autwn	exarατε ton ponhron ex umwn autwn	**remove the evil one from among yourselves**	**Put away the wicked man from among yourselves**	put away the evil from the midst of thee
Gen 2.24 / 1 Cor 6.16[124]	και esontai oi duo eiV sarka mian	esontai γαρ, φησιν, oi duo eiV sarka mian	and **they two shall be one flesh**	for **the twain**, saith he, **shall become one flesh**	and they shall be one flesh

[121] Is 40.13/1 Cor 2.16: The MT's emphasis on the Lord's Spirit is decidedly different from the NT and the LXX, where the mind of the Lord is the object of inquiry.

[122] Job 5.13 / 1 Cor 3.19: The NT and the MT agree. The LXX substitutes "wisdom" for "craftiness." The Hebrew word translated "craftiness" is *orem*.

[123] Dt 17.7/1 Cor 5.13: The Septuagint and the NT differ only in that the NT employs a plural form of the verb, εξαρατε . The MT is concerned with abstract "evil" while the Greek texts address "the evil one."

[124] Gen 2.24/1 Cor 6.16: The NT and the LXX agree. The MT does not insert the redundant word "two."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 25.4 / 1 Cor 9.9[125]	ou φιμωσεις boun alownta	ou κημωσεις boun alownta	**Thou shalt not muzzle the ox that treads out the corn**	**Thou shalt not muzzle the ox when he treadeth out the corn**	Thou shalt not muzzle the ox when he treadeth out *the grain*
Ex 32.6 / 1 Cor 10.7	και ekaqisen o laoV fagein kai pιein, kai anesthsan paizein	ekaqisen o laoV fagein kai pein, kai anesthsan paizein	and **the people sat down to eat and drink, and rose up to play**	**The people sat down to eat and drink, and rose up to play**	the people sat down to eat and to drink, and rose up to play
Ps 24.1 / 1 Cor 10.26	tou kuriou h gh kai to plhrwma authV	tou kuriou γαρ h gh kai to plhrwma authV	**The earth is the Lord's, and the fulness thereof**	for **the earth is the Lord's, and the fullness thereof**	The earth is Yahweh's, and the fulness thereof
Is 28.11-12 / 1 Cor 14.21	δια φαυλισμον ceileων, δια glwsshV eterας, οτι lalhsουσι tw law toutw, λεγοντες αυτοις, τουτο το αναπαυμα τω πεινωντι, και τουτο το συντριμμα: και ουκ ηθελησαν akouειν	εν ετεροglwssοις και εν ceileσιν eterων lalhsω tw law toutw και ουδ ουτως εισakouσονται μου, λεγει κυριος	by means of the contemptuous *words* of the **lips,** by means of another **language:** for <u>they</u> shall **speak to this people** saying to them, This is the rest to him that is hungry, and this is the calamity: but they would not **hear**	By men of strange **tongue**s and by the **lips** of strangers will I **speak unto this people**; and not even thus will they **hear** me, saith the Lord	Nay, but by *men of* strange lips and with another tongue will <u>he</u> speak to this people; to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear
Ps 8.6 / 1 Cor 15.27	panta upetaxας upoκατω των podων autou	panta γαρ upetaxεν upo τους podας autou	thou **hast put all things under his feet**	For, He **put all things in subjection under his feet**	Thou hast put all things under his feet

[125] Dt 25.4/1 Cor 9.9: The NT, LXX and MT agree. Several NT manuscripts (including P46 and Codices S and A) have φιμωσεις for κημωσεις in 1 Cor 9.9, making the agreement there perfect.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 22.13 / 1 Cor 15.32	fagwmen kai piwmen, aurion gar apoqnhskomen	fagwmen kai piwmen, aurion gar apoqnhskomen	**Let us eat and drink; for to-morrow we die**	**let us eat and drink, for tomorrow we die**	Let us eat and drink, for tomorrow we shall die
Gen 2.7 / 1 Cor 15.45	και egeneto o anqrwpoV eiV yuchn zwsan	egeneto o πρωτος anqrwpoV Αδαμ eiV yuchn zwsan,	and **the man became a living soul**	**The** first **man** Adam **became a living soul**.	and man became a living soul
Is 25.8 / 1 Cor 15.54[126]	katepιεν o qanatoV ισχυσας	katepοθη o qanatoV εις νικος	**Death** has prevailed and **swallowed** *men* **up**	**Death** is **swallowed up** in victory	He hath swallowed up death forever
Hos 13.14 / 1 Cor 15.55[127]	Εκ χειρος αδου ρυσομαι, και εκ θανατου λυτρωσομαι αυτους: pou η δικη sou qanate; pou to kentron sou αδη; παρακλησις κεκρυπται απο οφθαλμων μου	pou sou, qanate, το νικος; pou sou, θανατε, to kentron;	I will deliver them out of out of the power of Hades, and will redeem them from death: **where is thy** penalty, **O death**? **O** Hades, **where is thy sting?** comfort is hidden from mine eyes	**O death, where is thy** victory**? O** death**, where is thy sting?**	I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy <u>plagues</u>? O Sheol, where is thy <u>destruction</u>? repentance shall be hid from mine eyes

[126] Is 25.8/1 Cor 15.54: The LXX and the MT both disagree somewhat with the NT. The MT has "the Lord" as the subject, not "death." The NT has a passive form of the verb for swallow, whereas the LXX is active. The "prevailing" of the LXX is reflected in the "victory" of the NT. Apparently the reading "in victory" is also followed by Theodotion. Lamsa's translation of Isaiah 25.8 from the Peshitta has "He will swallow up death in victory forever."

[127] Hos 13.14/1 Cor 15.55: The Hebrew makes no mention of death's "sting." The NIV and the RSV agree with the ASV in translating the Hebrew word *qoteb* as "destruction." The Greek word Brenton translates as "penalty" may mean "satisfaction" or "amends." Thus, the absence of "victory" (the NT reading) is not that far removed from the sense of the LXX, that death has been robbed of what is due to it. In fact, the Greek word for victory here has the possible meaning of damages recovered, as in a lawsuit.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 116.10 / 2 Cor 4.13[128]	episteusa, dio elalhsa εγω δε εταπεινωθην σφοδρα	episteusa, dio elalhsa	**I believed, wherefore have I spoken**: but I was greatly afflicted	**I believed, and therefore did I speak**	I believe, for I will speak: I was greatly afflicted
Is 49.8 / 2 Cor 6.2[129]	kairw dektw ephkousa sou, kai en hmera swthriaV ebohqhsa soi	kairw dektw ephkousa sou kai en hmera swthriaV ebohqhsa soi	**In an acceptable time have I heard thee, and in a day of salvation have I succoured thee**	**At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee**	In an acceptable time have I <u>answered</u> thee, and in a day of salvation have I helped thee
Lev 26.12 / 2 Cor 6.16	kai emperipathsw en υμων: kai esomai υμων qeoV, kai υμεις esesqe moi laoV	καθως ειπεν ο θεος οτι ενοικησω en αυτοις kai emperipathsw kai esomai αυτων qeoV kai αυτοι esontai mou laoV	**and I will walk among** you**, and be** your **God, and ye shall be my people**	even as God said, **I will** dwell in them, and **walk in** them**; and I will be** their **God, and** they **shall be my people**	And I will walk among you, and will be your God, and ye shall be my people
Ez 37.27 / 2 Cor 6.16	και εσται η κατασκηνωσις μου en autoiV, kai esomai autοις qeoV, kai autoi mou esontai laoV	ενοικησω en autoiV και εμπεριπατησω kai esomai autων qeoV kai autoi esontai mou laoV	And my tabernacle shall be **among them**; **and I will be** to them a **God**, and **they shall be my people**	I will dwell **in them**, and walk in them; **and I will be** their **God, and they shall be my people**	My tabernacle also shall be with them; and I will be their God, and they shall be my people

[128] Ps 116.10/2 Cor 4.13: The MT, rendered literally, is "I built up [*aman]*, for I have arranged [*dabar*]." The MT translation above uses figurative senses of these Hebrew verbs. Other translations indicate, perhaps more clearly than the ASV, that the Hebrew sense differs from the NT even using the figurative meanings of these verbs. The RSV and NRSV translate Psalm 116.10 as: "I kept my faith, even when I said, 'I am greatly afflicted.' " The NIV gives this reading: "I believed; therefore I said, 'I am greatly afflicted.' "

[129] Is 49.8/2 Cor 6.2: The NT and the LXX agree. The MT varies slightly.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 52.11 / 2 Cor 6.17a	kai akaqartou mh aψηsqe, exelqεte ek mesou autης, aforisqhte	exelqαte ek mesou autων και aforisqhte, λεγει κυριος, kai akaqartou mh aπτεsqe	**and touch not the unclean thing; go ye out from the midst of** her; **separate yourselves**	**Come ye out from among** them, and **be ye separate,** saith the Lord, **And touch no unclean thing**	touch no unclean thing; go ye out of the midst of her; cleanse yourselves
Ez 20.34, 41 / 2 Cor 6.17b	και εξαξω υμας εκ των λαων, kai eisdexomai umaV εκ των χωρων ου διεσκορπισθητε εν αυταις, εν χειρι κραταια και εν βραχιονι υψηλω και εν θυμω κεχυμενω ... εν οσμη ευωδιας προσδεξομαι υμας, εν τω εξαγαγειν με υμας εκ των λαων, kai eisdecεσθαι umaV εκ των χωρων εν αις διεσκορπισθητε εν αυταις	εξελθατε εκ μεσου αυτων και αφορισθητε, λεγει κυριος, και ακαθαρτου μη απτεσθε: kaγω eisdexomai umaV	**I** will bring you out from the nations, **and will take you** out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath ... I will accept you with a sweet-smelling savour, when **I** bring you out from the nations, **and take you** out of the countries wherein ye have been dispersed	Come out from among them, and be ye separate, saith the Lord, And touch no unclean thing; **And I will receive you**	And I will bring you out from the peoples, and will <u>gather</u> you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out ... As a sweet savor will I accept you, when I bring you out from the peoples, and <u>gather</u> you out of the countries wherein ye have been scattered
2 Sam 7.14 / 2 Cor 6.18	εγω esomai αυτω eiV patera, kai αυτος esται moi eiV uiov	και esomai υμιν eiV patera kai υμεις esεσθε moi eiV uioυς και θυγατερας	**I will be to him a father, and he shall be to me a son**	And **will be to you a Father, And** ye **shall be to me as son**s and daughters	I will be his father, and he shall be my son

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 16.18 / 2 Cor 8.15	ouk epleonasen o to polu, kai o to ελαττον ouk hlattonhsen	o to polu ouk epleonasen, kai o to ολιγον ouk hlattonhsen	**he that hath gathered much had nothing over, and he that gathered** less **had no lack**	**He that *gathered* much had nothing over; and he that *gathered*** little **had no lack**	he that gathered much had nothing over, and he that gathered little had no lack
Ps 112.9 / 2 Cor 9.9	eskorpisen, edwke toiV penhsin, h dikaiosunh autou menei eiV ton aiwna του αιωνος	eskorpisen, edwkeν toiV penhsin, h dikaiosunh autou menei eiV ton aiwna	**He has dispersed abroad; he has given to the poor; his righteousness endures for ever**more	**He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever**	He hath dispersed, he hath given to the needy; His righteousness endureth for ever
Jr 9.24 / 2 Cor 10.17	αλλ η εν τουτω kaucasqw o kaucwmenoV, συνιειν και γινωσκειν, οτι εγω ειμι kuriος	o δε kaucwmenoV εν kuriω kaucasqw	but **let him that boasts boast** in this, the understanding and knowing that I am the **Lord**	But **he that glorieth**, **let him glory** in the **Lord**	but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Yahweh
Dt 19.15 / 2 Cor 13.1	epi stomatoV duo marturwn, kai επι στοματος triwn μαρτυρων, στησεται pan rhma	epi stomatoV duo marturwn kai triwn σταθησεται pan rhma	**by the mouth of two witnesses**, **or** by the mouth of **three** witnesses, shall **every word be established**	**At the mouth of two witnesses or three shall every word be established**	at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 15.6 / Gal 3.6	και episteusen Abram tw qew, kai elogisqh autw eiV dikaiosunhn	καθως Abraam episteusen tw qew, kai elogisqh autw eiV dikaiosunhn	And **Abram believed God, and it was counted to him for righteousness**	Even as **Abraham believed God, and it was reckoned unto him for righteousness**	And he believed in Yahweh; and he reckoned it to him for righteousness
Gen 12.3 / Gal 3.8[130]	eneuloghqhsontai en soi πασαι αι φυλαι της γης	eneuloghqhsontai en soi παντα τα εθνη	and **in thee shall all the** tribes of the earth **be blessed**	**In thee shall all the** nations **be blessed**	and in thee shall all the families of the earth be blessed
Gen 18.18 / Gal 3.8	eneuloghqhsontai en αυτω panta ta eqnh της γης	eneuloghqhsontai en σοι panta ta eqnh	**in** him **shall all the nations** of the earth **be blessed**	**In** thee **shall all the nations be blessed**	all the nations of the earth shall be blessed in him
Dt 27.26 / Gal 3.10[131]	epikataratoV paV ανθρωπος oV ouk emmenei εν pasi toiV λογοις tou nomou τουτου poihsai αυτους	epikataratoV paV oV ouk emmenei pasiν toiV γεγραμμενοις εν τω βιβλιω tou nomou του poihsai αυτα	**Cursed is every** man **that continues not in all the** words **of** this **law to do them**	**Cursed is every one who continueth not in all the** things that are written in the book **of the law, to do them**	Cursed be he that confirmeth not the words of this law to do them.
Hab 2.4 / Gal 3.11	ο δε dikaioV ek pistewV μου zhsetai	o dikaioV ek pistewV zhsetai	but **the just shall live by** my **faith**	**The righteous shall live by faith**	but the righteous shall live by his faith
Lev 18.5 / Gal 3.12	α poihsaV auta ανθρωπος zhsetai en autoiV	ο poihsaV auta zhsetai en autoiV	**which** if a man **do, he shall live in them**	He that **doeth them shall live in them**	which if a man do, he shall live in them

[130] Gen 12.3/Gal 3.8: The NT, LXX and MT agree - though the NT author has replaced "tribes (or families) of the earth" with "nations."

[131] Dt 27.26/Gal 3.10: The MT has presents only a slight difference from the Septuagint: "confirmeth" rather than "continueth."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Dt 21.23 / Gal 3.13[132]	οτι κεkatηraμενος υπο θεου paV kremamenoV epi xulou	επιkatαraτος paV o kremamenoV epi xulou	for **every one that is hanged on a tree is cursed** of God	**Cursed is every one that hangeth on a tree**	for he that is hanged is accursed of God
Gen 12.7 / Gal 3.16[133]	tw spermati sou δωσω την γην ταυτην	ου λεγει: και τοις σπερμασιν, ως επι πολλων αλλ ως εφ ενος: και tw spermati sou, ος εστιν Χριστος	I will give this land **to thy seed.**	He saith not, And to seeds, as of many; but as of one, And **to thy seed,** which is Christ	Unto thy seed will I give this land
Is 54.1 / Gal 4.27[134]	eufranqhti steira h ou tiktousa, rhxon kai bohson h ouk wdinousa, oti polla ta tekna thV erhmou, mallon h thV ecoushV ton andra	eufranqhti steira h ou tiktousa, rhxon kai bohson, h ouk wdinousa, oti polla ta tekna thV erhmou, mallon h thV ecoushV ton andra	**Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband**	**Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband**	Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife

[132] Dt 21.23/Gal 3.13: The NT and the LXX agree. The MT does not mention "a tree" at this point, though it does earlier in the same verse. Interestingly, Lamsa, in his translation from the Peshitta, provides this: "for he who shall revile God shall be crucified."

[133] Gen 12.7/Gal 3.16: The NT and the LXX agree. The Hebrew word for "seed" is singular, but is almost always used to refer to multiple descendants. Paul's point in Gal 3.16 depends on the use of the Greek word to indicate a single seed.

[134] Is 54.1/Gal 4.27: The NT and the LXX agree exactly. The MT differs in a few points.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 21.10 / Gal 4.30	ekbale thn paidiskhn ταυτην, kai ton uion authV: ou gar mh klhronomhsei o uioV thV paidiskhV ταυτης meta tou uiou μου Ισαακ	ekbale thn paidiskhn kai ton uion authV: ou gar mh klhronomhsei o uioV thV paidiskhV meta tou uiou της ελευθερας	**Cast out** this **bondwoman and her son, for the son of** this **bondswoman shall not inherit with** my **son** Isaac	**Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son** of the freewoman	Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac
Lev 19.18 / Gal 5.14	και agaphseiV ton plhsion sou wV seauton	agaphseiV ... ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	**Thou shalt love thy neighbor as thyself**	but thou shalt love thy neighbor as thyself
Ps 68.18 / Eph 4.8[135]	anabaV eiV uyoV, hcmalwteusας aicmalwsian: ελαβες domata εν anqrwpω	anabaV eiV uyoV, hcmalwteusεν aicmalwsian: εδωκεν domata τοις anqrwpοις	Thou **art gone up on high,** thou **hast led captivity captive, thou hast** received **gifts** for **man**	**When** he **ascended on high,** he **led captivity captive, And** gave **gifts** unto **men**	Thou hast ascended on high, thou hast led away captives; Thou hast received gifts among men
Zech 8.16 / Eph 4.25	laleiye alhqeian ekastoV προς tov plhsion autou	laleite alhqeian ekastoV μετα tου plhsion autou	**speak truth every man with his neighbour**	**speak ye truth each one with his neighbor**	Speak ye every man the truth with his neighbor
Ps 4.4 / Eph 4.26[136]	orgizesqe kai mh amartanete	orgizesqe kai mh amartanete	**Be ye angry, and sin not**	**Be ye angry, and sin not**	Stand in awe, and sin not

[135] Ps 68.18/Eph 4.8: The NT, LXX and the MT generally agree, but Paul changed the sense of the verb in the second clause from receiving to giving. One LXX manuscript, Codex Sinaiticus, brings the LXX and the NT slightly closer. Sinaiticus reads "he led captivity captive" with the NT.

[136] Ps 4.4/Eph 4.26: UBS holds that MT differs from the NT in this case. But the Hebrew word *ragaz* ("stand in awe") can mean to be angry.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 2.24 / Eph 5.31[137]	ενεκεν toutou kataleiyei anqrwpoV ton patera autou kai thn mhtera, kai proskollhqhsetai proV thν gunaikα autou kai esontai oi duo eiV sarka mian	αντι toutou kataleiyei anqrwpoV ton patera autou kai thn mhtera, kai proskollhqhsetai proV thn gunaika autou, kai esontai oi duo eiV sarka mian	Therefore **shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh**	For this cause **shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh**	Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh
Ex 20.12 / Eph 6.2-3	tima ton patera sou, kai thn mhtera σου, ina eu soi genhtai, kai ινα makrocronioV γενη epi thV ghV αγαθης	tima ton patera sou kai thn mhtera, ... ina eu soi genhtai kai εση makrocronioV epi thV ghV	**Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the** good **land**	**Honor thy father and thy mother … that it may be well with thee, and that thou mayest live long on the earth**	Honor thy father and thy mother, that thy days may be long in the land
Dt 5.16 / Eph 6.2-3[138]	tima ton patera sou kai thn mhtera σου, ον προπον ενετειλατο σοι κυριος ο θεος σου, ina eu soi genhtai, kai ινα makrocronioV γενη epi thV ghV	tima ton patera sou kai thn mhtera, ητις εστιν εντολη πρωτη εν επαγγελια, ina eu soi genhtai kai εση makrocronioV epi thV ghV	**Honor thy father and thy mother,** as the Lord thy God commanded thee; **that it may be well with thee, and that thou mayest live long upon the land**	**Honor thy father and thy mother** (which is the first commandment with promise), **that it may be well with thee, and thou mayest live long on the earth**	Honor thy father and thy mother, as Yahweh thy God commanded thee; that thy days may be long, and that it may go well with thee, in the land
Dt 25.4 / 1 Tim 5.18	ou fimwseiV boun alownta	boun alownta ou fimwseiV	**Thou shalt not muzzle the ox that treads out the corn**	**Thou shalt not muzzle the ox when he treadeth out the corn**	Thou shalt not muzzle the ox when he treadeth out *the grain*

[137] Gen 2.24/Eph 5.31: The NT and the LXX agree. The MT does not insert the redundant word "two."

[138] Dt 5.16/Eph 6.2-3: The NT follows the LXX word order, reversing the thoughts of long life and well being compared with the MT.

Quot.	**LXX Greek**	**NT Greek**	**LXX English**	**NT English**	**Masoretic English**
Num 16.5 / 2 Tim 2.19[139]	επεσκεπται και egnw ο θεος touV ontaV autou	egnw κυριος touV ontaV autou	God **has** visited and **known those that are his**	The Lord **knoweth them that are his**	In the morning Yahweh will show who are his
Ps 2.7 / Heb 1.5a	uioV mou ei su, egw shmeron gegennhka se	uioV mou ei su, egw shmeron gegennhka se	**Thou art my Son, to-day have I begotten thee**	**Thou art my Son, This day have I begotten thee**	Thou art my son; This day have I begotten thee
2 Sam 7.14 / Heb 1.5b	egw esomai autw eiV patera, kai autoV estai moi eiV uion	egw esomai autw eiV patera, kai autoV estai moi eiV uion;	**I will be to him a father, and he shall be to me a son**	**I will be to him a Father, and he shall be to me a Son**?	I will be his father, and he shall be my son
Dt 32.43 / Heb 1.6[140]	kai proskunhsatwsan autw panteV aggeloi qeou	kai proskunhsatwsan autw panteV aggeloi qeou	and **let all the angels of God worship him**	And **let all the angels of God worship him**	[The source is absent.]
Ps 104.4 / Heb 1.7	o poiwn touV aggelouV autou pneumata, kai touV leitourgouV autou pur flεgον	o poiwn touV aggelouV autou pneumata kai touV leitourgouV autou purος flogα	**Who makes his angels spirits, and his ministers a** flaming fire	**who maketh his angels winds, And his ministers a** flame of fire	Who maketh winds his messengers; Flames of fire his ministers

[139] Num 16.5/2 Tim 2.19: The Masoretic has a slightly different meaning.

[140] Dt 32.43/Heb 1.6: The MT simply omits this phrase from Deuteronomy 32.43. The quotation is similar to the phrase "all gods bow down before him (RSV)" in Psalm 97.7. The Dead Sea Scroll 4QDeut[q] contains a clause similar to that present in the LXX: "Rejoice, O heavens, together with him; and bow down to him all you gods, for he will avenge the blood of his sons ..."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 45.6-7 / Heb 1.8-9	o qronoV sou o qeoV eiV aiwna aiwnoV, rabdoV euquthtoV η rabdoV thV basileiaV sou. hgaphsaV dikaiosunhn, kai emishsaV anomian, dia touto ecrise se o qeoV o qeoV sou elaion agalliasewV para touV metocouV sou	qronoV sou o qeoV eiV aiwna aiwnoV, και η rabdoV της euquthtoV rabdoV thV basileiaV sou. hgaphsaV dikaiosunhn kai emishsaV anomian: dia touto ecriseν se o qeoV o qeoV sou elaion agalliasewV para touV metocouV sou	**Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows**	**Thy throne, O God, is forever and ever;** And **the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows**	Thy throne, O God, is for ever and ever; A sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows
Ps 102.25-27 / Heb 1.10-12[141]	kat arcaV thn ghn su kurie eqemeliwsaV, kai erga twn ceirwn sou eisin oi ouranoi. autoi apolountai, su de diameneiV: kai panteV wV imation palaiwqhsontai, kai wsei peribolaion elixeiV autouV, kai allaghsontai.su de o autoV ei,	su kat arcaV, kurie, thn ghn eqemeliwsaV, kai erga twn ceirwn sou eisin oi ouranoi. autoi apolountai, su de diameneiV, kai panteV wV imation palaiwqhsontai, kai wsei peribolaion elixeiV autouV, ως ιματιον kai allaghsontai: su de o autoV ei,	**In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed. But thou art the same, and thy years shalt not fail.**	**Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands; They shall perish; but thou continuest; And they all shall wax old as doth a garment; And as a mantle shalt thou roll them up,** As a garment, **and they shall be changed; But thou art the same, And thy years shall not fail**	Of old didst thou lay the foundation of the earth; And the heavens are <u>the work</u> of thy hands. They shall perish, but thou shalt endure; <u>Yea</u>, all of them shall wax old like a garment; As a vesture shalt thou <u>change</u> them, and they shall be changed: But thou art the same, and thy years shall have no end

141 Ps 102.25-27/Heb 1.10-12: The agreement between the NT and the LXX is nearly exact. The MT replaces the thought of "rolling up" a mantle with that of "changing" it. Two other minor differences between the LXX and the MT are also apparent - work versus works, and the presence of the conjunction "and." The LXX is supported in both these cases by 11QPs[a], and "works" is the reading in 4QPs[b] and some Masoretic manuscripts.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	kai ta eth sou ouk ekleiyousin	kai ta eth sou ouk ekleiyousin			
Ps 110.1 / Heb 1.13	ειπεν ο κυριος τω κυριω μου, kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upopodion twn podwn sou	kaqou ek dexiwn mou, ewV an qw touV ecqrouV sou upopodion twn podwn sou	The Lord said to my Lord, **Sit thou on my right hand, until I make thine enemies thy footstool**	**Sit thou on my right hand, Till I make thine enemies the footstool of thy feet**	Yahweh said unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool
Ps 8.4-6 / Heb 2.6-8[142]	ti estin anqrwpoV, oti mimnhskh autou; h uioV anqrwpou, oti episkepth auton; hlattwsaV auton bracu ti par aggelouV, doxh kai timh estefanwsaV auton, kai katesthsaV auton epi ta erga twn ceirwn sou: panta upetaxaV upokatw twn podwn autou	ti estin anqrwpoV, oti mimnhskh autou, h uioV anqrwpou, oti episkepth auton; hlattwsaV auton bracu ti par aggelouV, doxh kai timh estefanwsaV auton, [kai katesthsaV auton epi ta erga twn ceirwn sou,] panta upetaxaV upokatw twn podwn autou	**What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made him a little less than angels, thou hast crowned him with glory and honour; and thou hast set him over the works of thy hands: thou hast put all things under his feet**	**What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; Thou crownest him with glory and honor, [and didst set him over the works of thy hands]: Thou didst put all things in subjection under his feet**	What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than <u>God</u>, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet

[142] Ps 8.4-6/Heb 2.6-8: The MT differs from the LXX and the NT. The word translated "God" in the MT is *elohim*. The UBS Greek New Testament omits the phase in brackets. It is present in many NT manuscripts - Alexandrinus and Sinaiticus among them - but absent from the papyrus P^{46}, Vaticanus, and the Majority text.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 22.22 / Heb 2.12[143]	διηγησομαι to onoma sou toiV adelfoiV mou, en mesw ekklhsiaV umnhsw se	απαγγελω to onoma sou toiV adelfoiV mou, en mesw ekklhsiaV umnhsw se	**I will declare thy name to my brethren: in the midst of the church will I sing praise to thee**	**I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise**	I will declare thy name unto my brethren: In the midst of the assembly will I praise thee
Is 8.17 / Heb 2.13a[144]	και pepoiqwV esomai ep autw	και παλιν: εγω esomai pepoiqwV ep autw	and **I will trust in him**	And again, **I will put my trust in him**	and I will look for him
Is 8.18 / Heb 2.13b	idou egw kai ta paidia a moi edwken o qeoV	idou egw kai ta paidia a moi edwken o qeoV	**Behold I and the children which God has given me**	**Behold, I and the children whom God hath given me**	Behold, I and the children whom Yahweh hath given me
Ps 95.7-11 / Heb 3.7-11[145]	shmeron ean thV fwnhV autou akoushte, mh sklhru-nhte taV kardiaV umwn, wV en tw parapikrasmw, kata thn hmeran tou peirasmou en th	shmeron ean thV fwnhV autou akoushte, mh sklhru-nhte taV kardiaV umwn wV en tw parapikrasmw kata thn hmeran tou peirasmou en th	**Today, if ye shall hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness: where your fathers tempted** me, **proved** me, **and saw my works. Forty years was I**	**To-day if ye shall hear his voice, Harden not your hearts as in the provocation, Like as in the day of the trial in the wilderness, Where your fathers tried** ***me*** by **prov**ing ***me*****, And saw my works forty years.**	To-day, oh that ye would hear his voice! Harden not your heart, as at Meribah, As in the day of Massah in the wilderness; When your fathers tempted me, Proved me, and saw my work. Forty years long was I grieved with *that*

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[143] Ps 22.22/Heb 2.12: The NT and the LXX agree. The MT does not include the notion of singing praise.

[144] Is 8.17/Heb 2.13: The NT and the LXX agree. The MT replaces "trust in" with "look for."

[145] Ps 95.7-11/Heb 3.7-11: The MT includes the place name from Exodus 17.7 where "contention = Meribah" occurred. The LXX and the NT employ "provocation" instead. There is also a real difference between the LXX and the NT's "if ye shall hear his voice" and "oh that ye would hear his voice" from the Hebrew. The latter construction would come into Greek through a verb in the optative mood. But the verb ακουσητε is subjunctive. Variants in the LXX bring the NT and the LXX a bit closer. Some LXX manuscripts omit με from the thirteenth line. Sinaiticus and Alexandrinus replace και αυτοι with αυτοι δε, also in agreement with the NT. New Testament variants also reduce the differences between the NT and the LXX. The Majority text and correctors of some of the major uncials replace εν δοκιμασια with εδοκιμασαν με, which is the reading in the Textus Receptus as well. Several NT manuscripts (including the Majority text) replace ταυτα with εκεινη, in agreement with the LXX.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	erhmw, ou epeirasan με oi patereV umwn. εdokimaσαν, kai eidon ta erga mou. tessarakonta eth proswcqisa thgenea εκεινη, kai eipα, aei planwntai th kardia, και autoi ouk egnwsan taV odouV mou. wV wmasa en th orgh mou, ei eiseleusontai eiV thn katapausin mou	erhmw, ou epeirasan oi patereV umwn εν dokimasια kai eidon ta erga mou tessarakonta eth: διο proswcqisa th genea ταυτη, kai eipον: aei planwntai th kardia, autoi δε ouk egnwsan taV odouV mou, wV wmasa en th orgh mou, ei eiseleusontai eiV thn katapausin mou	**grieved with this generation, and said, They do always err in their heart,** and **they have not known my ways. So I sware in my wrath, They shall not enter into my rest**	Wherefore **I was displeased with this generation, And said, They do always err in their heart:** But **they did not know my ways; As I sware in my wrath, They shall not enter into my rest**	generation, And said, It is a people that do err in their heart, And they have not known my ways: Wherefore I sware in my wrath, That they should not enter into my rest
Ps 95.7-8 / Heb 3.15[146]	shmeron ean thV fwnhV autou akoushte, mh sklhrunhte taV kardiaV umwn, wV en tw parapikrasmw	shmeron ean thV fwnhV autou akoushte, mh sklhrunhte taV kardiaV umwn wV en tw parapikrasmw	**Today, if ye shall hear his voice, harden not your hearts, as in the provocation**	**Today if ye shall hear his voice, Harden not your hearts, as in the provocation**	Today, oh that ye would hear his voice! Harden not your heart, as at Meribah,

[146] Ps 95.7-8/Heb 3.15: The MT includes the place name from Exodus 17.7 where "contention = Meribah" occurred. The LXX and the NT employ "provocation" instead. In addition, there is a real difference between the LXX and the NT's "if ye shall hear his voice" and "oh that ye would hear his voice" from the Hebrew. The latter construction would come into Greek through a verb in the optative mood. But the verb ακουσητε is subjunctive.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 95.11 / Heb 4.3, 5	wV wmasa en th orgh mou, ei eiseleusontai eiV thn katapausin mou	wV wmasa en th orgh mou, ei eiseleusontai eiV thn katapausin mou ... ei eiseleusontai eiV thn katapausin mou	**So I sware in my wrath, They shall not enter into my rest**	**As I sware in my wrath, They shall not enter into my rest ... They shall not enter into my rest**	Wherefore I sware in my wrath, That they should not enter into my rest
Gen 2.2 / Heb 4.4	και συνετελεσεν o qeoV εν τη ημερα τη εκτη τα εργα αυτου, α εποιησε: kai katepause th hmera th ebdomh apo tantwn twn ergwn autou, ων εποιησε	kai katepausev o qeoV εν th hmera th ebdomh apo tantwn twn ergwn autou	And **God** finished on the sixth day his works which he had made, **and he ceased on the seventh day from all his works** which he made	**And God rested on the seventh day from all his works**	And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made
Ps 95.7-8 / Heb 4.7[147]	shmeron ean thV fwnhV autou akoushte, mh sklhrunhte taV kardiaV umwn	shmeron ean thV fwnhV autou akoushte, mh sklhrunhte taV kardiaV umwn	**Today, if ye shall hear his voice, harden not your hearts**	**Today if ye shall hear his voice, Harden not your hearts**	Today, oh that ye would hear his voice! Harden not your heart
Ps 2.7 / Heb 5.5	uioV mou ei su, egw shmeron gegennhka se	uioV mou ei su, egw shmeron gegennhka se	**Thou art my Son, to-day have I begotten thee**	**Thou art my Son, This day have I begotten thee**	Thou art my son; This day have I begotten thee

[147] Ps 95.7-8/Heb 4.7: Where the LXX and the NT have "if ye shall hear his voice," MT has "oh that ye would hear his voice." The latter construction would come into Greek through a verb in the optative mood. But the verb ακουσητε is subjunctive.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 110.4 / Heb 5.6	ωμοσεν κυριος και ου μεταμεληθησεται su iereuV eiV ton aiwna, kata thn taxin Melcisedek	su iereuV eiV ton aiwna kata thn taxin Melcisedek	The Lord sware, and will not repent, **Thou art a priest for ever, after the order of Melchisedec**	**Thou art a priest for ever After the order of Melchizedek**	Thou art a priest for ever After the order of Melchizedek
Gen 22.16-17 / Heb 6.13-14	η mhn eulogwn euloghsw se, kai plhqunwn plhqunw το σπερμα σου	ει mhn eulogwn euloghsw se kai plhqunwn plhqunw σε	**surely blessing I will bless thee, and multiplying I will multiply** thy seed	**Surely blessing I will bless thee, and multiplying I will multiply** thee	in blessing I will bless thee, and in multiplying I will multiply thy seed
Gen 14.17-20 / Heb 7.1-2	εξηλθε δε βασιλευς Σοδομων εις συναντησιν αυτω, μετα το υποστρεψαι αυτον apo thV kophV του Χοδολλογομορ, και twn basilewn των μετ αυτου ... και Μελχισεδεκ basileuV Salhm εξηνεγκεν αρτους και οινον: ... και εδωκεν αυτω Αβραμ dekathn apo pantwn	ο Μελχισεδεκ, ... ο συναντησας Αβρααμ υποστρεφοντι apo thV kophV twn basilewn και ευλογησαη αυτον, ω και dekathn apo pantwn εμερισεν Αβρααμ, πρωτον μεν ερμηνευομενος βασιλευς δικαιοσυνης επειτα δε και basileuV Salhm, ο εστιν βασιλευς ειρηνης	And the king of Sodom went out to meet him, after he returned from **the slaughter of** Chodollogomor, and **the kings** with him ... And Melchisedec **king of Salem** brought forth loaves and wine, … And Abram gave him the **tithe of all**	Melchizedek … met Abraham returning from **the slaughter of the kings** and blessed him, to whom also Abraham divided a **tenth part of all** (being first, by interpretation, King of righteousness, and then also, **King of Salem**, which is, King of peace	And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him … And Melchisedek king of Salem brought forth bread and wine … And he gave him a tenth of all

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 110.4 / Heb 7.17, 21	wmosen kurioV kai ou metamelhqhsetai su iereuV eiV ton aiwna, kata thn taxin Melcisedek	su iereuV eiV ton aiwna, kata thn taxin Melcisedek ... wmosen kurioV kai ou metamelhqhsetai: su iereuV eiV ton aiwna	**The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec**	**Thou art a priest for ever After the order of Melchizedek ... The Lord sware and will not repent himself, Thou art a priest for ever**	Thou art a priest for ever After the order of Melchizedek
Ex 25.40 / Heb 8.5	ora, poihseiV kata ton tupon ton δεδειγμενον soi en tw orei	ora γαρ φησιν, poihseiV παντα kata ton tupon ton deicθεντα soi en tw orei	**See that thou make them according to the pattern shewed thee in the mount**	**See,** saith he, **that thou make** all things **according to the pattern that was showed thee in the mount**	And see that thou make them after their pattern, which hath been showed thee in the mount
Jr 31.31-34 / Heb 8.8-12[148]	idou hmerai ercontai, φησι kurioV, kai διαθησομαιτω oikω Israhl kai τω oikω Iouda diaqhkhn kainhn, ou kata thn diaqhkhn hn διεθεμην toiV patrasin autwn, en hmera epilabomenou mou thV ceiroV autwn,	idou hmerai ercontai, λεγει kurioV, kai συντελεσω επι τον oikον Israhl kai επι τον oikον Iouda diaqhkhn kainhn, ou kata thn diaqhkhn, hn εποιησα toiV patrasin autwn en hmera epilabomenou mou thV ceiroV autwn	**Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda: not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my**	**Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they**	Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband

[148] Jr 31.31-34/Heb 8.8-12: The NT and the LXX agree with only minor variations. The MT departs significantly in two places. Codices Sinaiticus and Alexandrinus have λεγει κυριος in Jeremiah place of φησι κυριος (line 2). These also omit μου in διαθηκη μου (line 18). Codex Alexandrinus uses επιγραψω, with the NT (line 26), but orders the surrounding words differently.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	exagagein autouV ek ghV Aiguptou, oti autoi ouk enemeinan en th diaqhkh mou, kai egw hmelhsa autwn, φησι kurioV. oti auth h diaqhkh μου, hn diaqhsomai tw oikw Israhl, meta taV hmeraV ekeinaV, φησι kurioV, didouV δωσω nomouV mou eiV thn dianoian autwn, kai epi kardiaV autwn grayw autouV, kai esomai autoiV eiV qeon, kai autoi esontai moi eiV laon. kai ou mh didaxwsin ekastoV ton polithn autou, kai ekastoV ton adelfon autou, legwn, gnwqi ton kurion: oti panteV eidhsousi me apo mikrou αυτων ewV megalou autwn, oti ilewV esomai taiV adikiaiV autwn, kai twn amartiwn autwn ou mh mnhsqw eti	exagagein autouV ek ghV Aiguptou, oti autoi ouk enemeinan en th diaqhkh mou, kagw hmelhsa autwn, λεγει kurioV: oti auth h diaqhkh, hn diaqhsomai tw oikw Israhl meta taV hmeraV ekeinaV, λεγει kurioV: didouV nomouV mou eiV thn dianoian autwn kai epi kardiaV autwn επιgrayw autouV, kai esomai autoiV eiV qeon, kai autoi esontai moi eiV laon: kai ou mh didaxwsin ekastoV ton polithn autou kai ekastoV ton adelfon autou legwn: gnwqi ton kurion, oti panteV eidhsousiν me apo mikrou ewV megalou autwn, oti ilewV esomai taiV adikiaiV autwn kai twn amartiwn autwn ou mh mnhsqw eti	**covenant, and I disregarded them, saith the Lord. For this is** my **covenant which I will make with the house of Israel; after those days, saith the Lord, I will** surely **put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people. And they shall not all teach every one his *fellow* citizen, and every one his brother, saying, Know the Lord: for all shall know me, from the least** of them **to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more**	**continued not in my covenant, And I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For they all shall know me, From the least to the greatest of them. For I will be merciful to their iniquities, And their sins will I remember no more**	unto them, saith Yahweh. But this is the covenant that I will make with the house of Israel after those days, saith Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and their sin I will remember no more

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 24.8 / Heb 9.20	ιδου to aima thV diaqhkhV, hV διεθετο κυριος proV umaV	τουτο to aima thV diaqhkhV hV ενετειλατο proV umaV ο θεος	Behold **the blood of the covenant, which** the Lord has made **with you**	This is **the blood of the covenant which** God commanded **to you-ward**	Behold the blood of the covenant, which Yahweh hath made with you
Ps 40.6-8 / Heb 10.5-7[149]	qusian kai prosforan ouk hqelhsaV, swma de kathrtisw moi: olokautwma kai peri amartiaV ouk ητησας. tote eipon, idou hkw: en kefalidi bibliou gegraptai peri emou, tou poihsai to qelhma sou o qeoV	qusian kai prosfaran ouk hqelhsaV, swma de kathrtisw moi: olokautwmaτα kai peri amartiaV ouk ευδοκησας. tote eipon: idou hkw, en kefalidi bibliou gegraptai peri emou, tou poihsai o qeoV to qelhma sou	**Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin** thou didst not require**. Then I said, Behold, I come: in the volume of the book it is written concerning me,** I desired **to do thy will**, **O** my **God**	**Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; In whole burnt offerings and sacrifices for sin thou** hadst no pleasure**: Then I said, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God**	Sacrifice and offering thou hast no delight in; Mine ears hast thou opened: Burnt-offerings and sin-offering hast thou not required. Then I said, Lo, I am come; In the roll of the book it is written of me; I delight to do thy will, O my God
Jr 31.33-34 / Heb 10.16-17[150]	οτι auth h diaqhkh μου, hn diaqhsomai τω οικω Ισραηλ, meta taV hmeraV ekeinaV, φησι kurioV, didouV δωσω nomouV mou εις thn dianoian autwn, και epi kardiaV autwn grayw autouV ...	auth h diaqhkh hn diaqhsomai προς αυτους meta taV hmeraV ekeinaV, λεγει kurioV: didouV nomouV mou epi kardiaV autwn kai επι thn dianoian autwn επιgrayw	For **this is** my **covenant which I will make with** the house of Israel; **after those days, saith the Lord, I will** surely **put my laws into their mind, and write them on their hearts … and their sins I will remember no more**	**This is the covenant that I will make with** them **After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them;** *then saith he*, **And their sins** and their iniquities **will I remember no more**	But this is the covenant that I will make with the house of Israel after those days, saith Yahweh: I will put my law in their inward parts, and in their heart will I write it … their sin I will remember no more

[149] Ps 40.6-8/Heb 10.5-7: The NT author modified the LXX only slightly in this quotation, but the MT omits the thought of the Incarnation entirely, replacing "but a body hast thou prepared for me" with "mine ears hast thou opened."

[150] Jr 31.33-34/Heb 10.16-17: The NT and the LXX agree with only minor variations (*e.g.*, the reversal of "heart" and "mind"), though this is a much looser quotation than in Hebrews 8.8. The MT departs significantly in one place.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
	kai twn amartiwn autwn ou mh mnhsqw eti	autouV, kai twn amartiwn autwn και των ανομιων αυτων ou mh mnhsqw eti			
Dt 32.35-36 / Heb 10.30[151]	εν ημερα ekdikhsεως antapodwsw ... οτι krinei kurioV ton laon autou	εμοι ekdikhsις, εγω antapodwsw. και παλιν: krinei kurioV ton laon autou	In the day of **vengeance I will recompense ... For the Lord shall judge his people**	**Vengeance** belongeth unto me, **I will recompense.** And again, **The Lord shall judge his people**	Vengeance is mine, and recompense ... For Yahweh will judge his people
Hab 2.3-4 / Heb 10.37-38[152]	οτι ercomenoV hxei kai ou mh cronisη. ean uposteilhtai, ouk eudokei h yuch mou en autw: o de dikaioV ek pistewV μου zhsetai	ετι γαρ μικρον οσον οσον, ο ercomenoV hxei kai ou croniseι: o de dikaioV μου ek pistewV zhsetai, και ean uposteilhtai, ouk eudokei h yuch mou en autw	for **he will surely come, and will not tarry. If he should draw back, my soul has no pleasure in him: but the just shall live by** my **faith**	For yet a very little while, **He that cometh shall come, and shall not tarry. But** my **righteous one shall live by faith: And if he shrink back, my soul shall have no pleasure in him**	because it will surely come, it will not delay. <u>Behold, his soul is puffed up, it is not upright in him</u>; but the righteous shall live by his faith

[151] Dt 32.35-56/Heb 10.30: The quotation appears to follow the MT more closely in the first clause, and the LXX in the second. See also Romans 12.19.

[152] Hab 2.3-4/Heb 10.37-38: The two Greek texts display only minor differences. But the MT replaces “if he shrink draw back, my soul shall have no pleasure in him” with “his soul is puffed up, it it not right in him.”

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Gen 5.24 / Heb 11.5[153]	και ευηρεστησεν Ενωχ τω θεω: kai ouc εurisketo, oti meteqhken auton o qeoV	Πιστει Ενωχ μετετεθη του μη ιδειν θανατον, kai ouc ηurisketo διoti meteqhken auton o qeoV	And Enoch was well-pleasing to God, and **was not found, because God translated him**	By faith Enoch was translated that he should not see death; and he **was not found, because God translated him**	And Enoch walked with God: and he was not; for God took him
Gen 21.12 / Heb 11.18	en Isaak klhqhsetai soi sperma	en Isaak klhqhsetai soi sperma	**in Isaac shall thy seed be called**	**In Isaac shall thy seed be called**	in Isaac shall thy seed be called
Gen 47.31 / Heb 11.21[154]	kai prosekunhsen Ισραηλ epi to akron thV rabdou autou	kai prosekunhsen epi to akron thV rabdou autou	And Israel **did reverence, leaning on the top of his staff**	and **worshipped, leaning upon the top of his staff**	And Israel bowed himself upon the bed's head
Pr 3.11-12 / Heb 12.5-6[155]	uie, mh oligwrei paideiaV kuriou, mhde ekluou up autou elegcomenoV. on gar agapa kurioV, ελεγχει, mastigoi de panta uion on paradecetai	uie μου, mh oligwrei paideiaV kuriou mhde ekluou up autou elegcomenoV: on gar agapa kurioV, παιδευει, mastigoi de panta uion on paradecetai	My **son, despise no the chastening of the Lord; nor faint when thou art rebuked of him: for whom the Lord loves, he** rebukes, **and scourges every son whom he receives**	My **son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him; For whom the Lord loveth he** chasteneth, **and he scourgeth every son whom he receiveth**	My son, despise not the chastening of Yahweh; Neither be weary of his reproof: For whom Yahweh loveth he reproveth; Even as a father the son in whom he delighteth

[153] Gen 5.24/Heb 11.5: The MT says that Enoch was not, not that he could not be found. It also includes the idea of a "taking" rather than a "translation."

[154] Gen 47.31/Heb 11.21: The MT makes no mention of Jacob's act of worship toward the top of his staff.

[155] Pr 3.11-12/Heb 12.5-6: The MT ending here is decidedly different from the NT or LXX. Codex Vaticanus is the only major LXX manuscript containing ελεγχει. The others have παιδευει, with the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ex 19.12, 13 / Heb 12.20[156]	προσεχετε εαυτοις του αναβηναι εις το ορος, και qigειν τι αυτου: πας ο αψαμενος tou orouV, θανατω τελευτησει. ουχ αψεται αυτου χειρ: εν γαρ λιθοις liqobolhqhsetai	ουκ εφερον γαρ το διαστελ–λομενον: καν θηριον qigη tou orouV, liqobolhqhsetai	Take heed to yourselves that ye go not up into the mountain, nor **touch** any part of it; every one that touches **the mountain** shall surely die. A hand shall not touch it, *for every one that touches* **shall be stoned** with stones	for they could not endure that which was enjoined, If even a beast **touch the mountain, it shall be stoned**	Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: no hand shall touch him, but he shall surely be stoned
Dt 9.19 / Heb 12.21	ekfoboV eimi	ekfoboV eimi και εντρομος	**I was greatly terrified**	**I exceedingly fear** and quake	I was afraid
Hag 2.6 / Heb 12.26[157]	eti apax egw seisw ton ouranon kai thn ghn	eti apax egw seisw ου μονον thn ghn kai ton ouranon	**Yet once I will shake the heaven, and the earth**	**Yet once more will I make to tremble** not **the earth** only, but also **the heaven**	Yet once, it is a little while, and I will shake the heavens, and the earth
Dt 31.6, 8 / Heb 13.5	ouτε mh se anη, ouτε mh se egkatalipη ... και κυριος ο συμπορευομενος μετα σου, ouκ anησει se, ouδε mh se egkatalipη	ou mh se anω oud ou mh se egkatalipω	**neither will** he **by any means forsake thee, nor desert thee** ... And the Lord that goes with thee **shall not forsake thee nor abandon thee**	**I will in no wise fail thee, neither will I in any wise forsake thee**	he will not fail thee, nor forsake thee ... he will not fail thee, neither forsake thee

[156] Ex 19.12, 13/Heb 12.20: The NT, LXX and MT agree. Clearly, a loose quotation. Textus Receptus (and so the Authorized Version) adds η βολιδι κατατοξευθησεται (or thrust through with a dart) immediately after "it shall be stoned" - in agreement with the Septuagint.

[157] Hag 2.6/Heb 12.26: The NT differs from the MT in omitting the phrase "in a little while."

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 118.6 / Heb 13.6 [158]	kurioV emoi bohqoV, kai ou fobhqhsomai ti poihsei moi anqrwpoV	kurioV emoi bohqoV, kai ou fobhqhsomai, ti poihsei moi anqrwpoV;	**The Lord is my helper; I will not fear what man shall do unto me**	**The Lord is my helper; I will not fear; What shall man do unto me?**	Yahweh is on my side; I will not fear: What can man do unto me?
Lev 19.18 / Jam 2.8	και agaphseiV ton plhsion sou wV seauton	agaphseiV ... ton plhsion sou wV seauton	and **thou shalt love thy neighbor as thyself**	**Thou shalt love thy neighbor as thyself**	but thou shalt love thy neighbor as thyself
Ex 20.13, 14 / Jm 2.11	ou foneuseiV ou moiceuseiV	ou foneusηV mh moiceusηV	**Thou shalt not kill Thou shalt not commit adultery**	**Do not kill Do not commit adultery**	Thou shalt not kill Thou shalt not commit adultery
Dt 5.17, 18 / Jm 2.11	ou foneuseiV ou moiceuseiV	μη foneusηV mh moiceusηV	**Thou shalt not commit murder Thou shalt not commit adultery**	**Do not kill Do not commit adultery**	Thou shalt not kill Neither shalt thou commit adultery
Gen 15.6 / Jam 2.23	και episteusen Abram tw qew, kai elogisqh autw eiV dikaiosunhn	episteusen δε Abraam tw qew, kai elogisqh autw eiV dikaiosunhn	And **Abram believed God, and it was counted to him for righteousness**	**And Abraham believed God, and it was reckoned unto him for righteousness**	And he believed in Yahweh; and he reckoned it to him for righteousness
Pr 3.34 / Jm 4.6[159]	κυριος uperhfanoiV antitassetai, tapeinoiV de didwsi carin	ο θεος uperhfanoiV antitassetai, tapeinoiV de didwsiν carin	The Lord **resists the proud; but he gives grace to the humble**	God **resisteth the proud, but giveth grace to the humble**	<u>Surely he scoffeth at the scoffers; but he giveth grace unto the lowly</u>

[158] Ps 118.6/Heb 13.6: The MT replaces the image of the Lord as helper with the related idea that He is on the psalmist's side.

[159] Pr 3.34/Jm 4.6: The MT replaces "resisteth the proud" with "scoffeth at the scoffers."

Quot.	**LXX Greek**	**NT Greek**	**LXX English**	**NT English**	**Masoretic English**
Lev 19.2 / 1 Pt 1.16	agioi esesqe, oti agioV egw κυριος ο θεος υμων	agioi esesqe, oti egw agioV ειμι	**Ye shall be holy; for I** the Lord your God **am holy**	**Ye shall be holy; for I am holy**	Ye shall be holy; for I Yahweh your God am holy
Is 40.6-8 / 1 Pt 1.24-25[160]	pasa sarx cortoV, kai pasa doxa ανθρωπου wV anqoV cortou. exhranqh o cortoV, kai to anqoV exepese: to de rhma του θεου ημων menei eiV ton aiwna	pasa sarx ως cortoV kai pasa doxa αυτης wV anqoV cortou: exhranqh o cortoV kai to anqoV exepeseν: to de rhma κυριου menei eiV ton aiwna	**All flesh is grass, and all the glory** of man **as the flower of grass. The grass withers, the flower fades: but the word of** our God **abides for ever**	**All flesh is** as **grass, And all the glory** thereof **as the flower of grass. The grass withereth, and the flower falleth: But the word of** the Lord **abideth for ever**	All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flowers fadeth, because the breath of Yahweh bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever
Is 28.16 / 1 Pet 2.6[161]	idou εγω εμβαλλω εις τα θεμελια Siwn liqon πολυτελη, eklekton, akrogwniaion, entimon, εις τα θεμελια αυτης, kai o pisteuwn ou mh kataiscunqh	διοτι περιεχει εν γραφη: idou τιθημι εν Siwn liqon akrogwniaion eklekton entimon kai o pisteuwn επ αυτω ou mh kataiscunqh	**Behold, I lay** for the foundation of **Sion** a costly **stone,** a **choice**, **a cornerstone, a precious stone**, for its foundations: **and he that believes** on him **shall by no means be asham**ed	Because it is contained in scripture, **Behold, I lay in Zion a chief corner stone, elect, precious**: **And he that believeth** on him **shall not be put to shame**	therefore, thus saith the Lord Yahweh, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone* of sure foundation: he that believeth shall not be in haste

[160] Is 40.6-8/1 Pt 1.24-25: The NT and the LXX agree with minor variations. The MT mentions "goodliness" instead of "glory." In addition, the NT omits the additional sentence provided in the MT. Many NT manuscripts bring the LXX and the NT even closer, omitting ως in line 1 and replacing αυτης with ανθρωπου in the second line.

[161] Is 28.16/1 Pet 2.6: The LXX and the NT agree, but the MT omits the notion of being "put to shame." The agreement with the Septuagint is stronger if Codices Alexandrinus and Sinaiticus are considered. These both include επ αυτω (on him), omitted from Brenton's text above.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Ps 118.22 / 1 Pet 2.7	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV	liqon on apedokimasan oi oikodomounteV, outoV egenhqh eiV kefalhn gwniaV	**The stone which the builders rejected, the same is become the head of the corner**	**The stone which the builders rejected, The same was made the head of the corner**	The stone which the builders rejected Is become the head of the corner
Is 8.14 / 1 Pt 2.8[162]	και ουχ ως liqoυ proskommati συναντησεσθε, ουδε ως petraς πτωματι	liqoς proskommatoV και petra σκανδαλου	and ye shall not come against *him* as against a **stumbling-stone**, neither as against the falling of a **rock**	A **stone of stumbling**, and a **rock** of offence	but for a stone of stumbling and for a rock of offence
Is 43.20 / 1 Pt 2.9a[163]	το genoV μου το eklekton	genoV eklekton	to my **chosen race**	an **elect race**	to my people, my chosen
Ex 19.6 / 1 Pet 2.9b[164]	basileion ierateuma και eqnoV agioυ	basileion ierateuma, eqnoV agioν	**a royal priesthood** and a **holy nation**	**a royal priesthood,** a **holy nation**	a <u>kingdom of priests</u>, and a holy nation
Is 43.21 / 1 Pt 2.9c[165]	laon μου ον periepoihσαμην	laoV εις peripoihσιν	my **people whom I have preserved**	**a people for** *God's* **own possession**	the people <u>which I formed</u> for myself

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[162] Is 8.14/1 Pt 2.8: The NT and the MT agree. The LXX does not mention the rock "of offence."

[163] Is 43.20/1 Pt 2.9a: "Chosen" and "elect" reflect the same Greek word. The MT carries the same meaning. UBS may consider this a discrepancy between the NT and the MT because of word order. Apparently, the MT has "my chosen people," while 1QIsa[a] provides "my people, my chosen." The latter order reflects the Greek. (This explanation seems very unlikely.)

[164] Ex 19.6/1 Pet 2.9: The MT has "kingdom of priests" in place of "a royal priesthood."

[165] Is 43.21/1 Pt 2.9c: On first glance, the Septuagint and the New Testament appear to disagree. But the Greek words περιποιησαμην and περιποιησιν are clearly related. Περιποιησαμην is a first person singular aorist indicative verb in the middle voice, and could be translated, "I have preserved, kept safe, or procured for myself." Περιποιησιν is the accusative singular form of περιποιησις, a keeping safe or an acquiring. Brenton has chosen the idea of preservation, while the ASV translators stressed acquisition. The MT involves the notion of formation, which is absent from the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Is 53.9 / 1 Pt 2.22[166]	οτι ανομιαν ouk epoihsen, oude doloν en tw stomati autou	ος αμαρτιαν ouk epoihsen oude ευρεθη doloς en tw stomati autou	for **he practised no** iniquity, **nor craft with his mouth**	who **did no** sin, **neither was guile** found **in his mouth**	although he had done no violence, neither was any deceit in his mouth
Ps 34.12-16 / 1 Pet 3.10-12	τισ εστιν ανθρωπος o qelwn zwhn, agapων hmeraV idein agaqaV; pauson thn gnwssan σου apo kakou, kai ceilh σου tou mh lalhsai dolon. ekklinον apo kakou, kai poihsον agaqon: zhthsον eirhnhn, kai diwcον authn. ofqalmoi kuriou epi dikaiouV, kai wta autou eiV dehsin autwn. prosopon de kuriou epi poiountaV kaka	o γαρ qelwn zwhn agapαn και idein hmeraV agaqaV pausatw thn gnwssan apo kakou kai ceilh tou mh lalhsai dolon, ekklinατωδε apo kakou kai poihsατω agaqon, zhthsατω eirhnhn kai diwcατω authn: οτι ofqalmoi kuriou epi dikaiouV kai wta autou eiV dehsin autwn. prosopon de kuriou epi poiountaV kaka	What man is there **that desires life, loving to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are over the righteous, and his ears *are open* to their prayer: but the face of the Lord is against them that do evil**	He that would **love life, And see good days,** Let him **refrain his tongue from evil, And his lips that they speak no guile; And** let him **turn away from evil, and do good;** Let him **seek peace, and pursue it. For the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the Lord is upon them that do evil**	What man is he that desireth life, And loveth *many* days, that he may see good? Keep thy tongue from evil, And thy lips from speaking guile. Depart from evil, and do good; Seek peace, and pursue it. The eyes of Yahweh are toward the righteous, And his ears are *open* unto their cry. The face of Yahweh is against them that do evil

[166] Is 53.9/1 Pt 2.22: The NT and the LXX agree, though the NT author has replaced the LXX's "lawlessness" with the synonymous concept, "sin." The MT employs "violence" instead. Since this is in Isaiah's description of the suffering servant, ascribing sinlessness to him is significant theologically. The fact that the Septuagint translates the passage in this way indicates that, in the translators' time, the suffering servant was *not* always identified with the nation of Israel, which all would agree was not sinless. Codex Alexandrinus in Is 53.9 reads ευρεθη δολος, with the NT.

Quot.	LXX Greek	NT Greek	LXX English	NT English	Masoretic English
Pr 11.31 / 1 Pt 4.18[167]	ei o μεν dikaioV moliV swzetai, o asebhV kai amartwloV pou faneitai	και ei o dikaioV moliV swzetai, o asebhV kai amartwloV pou faneitai	**If the righteous scarcely shall be saved, where shall the ungodly and sinner appear?**	And **if the righteous is scarcely saved, where shall the ungodly and sinner appear?**	Behold, the righteous shall be recompensed in the earth; How much more the wicked and the sinner!
Pr 3.34 / 1 Pt 5.5[168]	κυριος uperhfanoiV antitassetai, tapeinoiV de didwsi carin	ο θεος uperhfanoiV antitassetai, tapeinoiV de didwsin carin	The Lord **resists the proud; but he gives grace to the humble**	God **resisteth the proud, but giveth grace to the humble**	Surely he scoffeth at the scoffers; but he giveth grace unto the lowly
Pr 26.11 / 2 Pt 2.22	ωστερ kuwn οταν επελθη επι τον εαυτου εμετονκαι μισητος γενηται, ουτως αφρων τη εαυτου κακια αναsterey aV επι την εαυτου αμαρτιαν	kuwn επιstrey aV επι το ιδιον εξεραμα, και: υς λουσαμενη εις κυλισμον βορβορου	As when a **dog** goes to his own vomit, and becomes abominable, so is a fool who **returns** in his wickedness to his own sin	The **dog turning** to his own vomit again, and the sow that had washed to wallowing in the mire	As a dog that returneth to his vomit, *So is* a fool that repeateth his folly

[167] Pr 11.31/1 Pt 4.18: The MT omits the notion that the righteous will be saved only with difficulty.

[168] Pr 3.34/1 Pt 5.5: The MT replaces "resisteth the proud" with "scoffeth at the scoffers."

Appendix D – Dead Sea Scroll/Septuagint Alignments Against the Masoretic Text

The following tables show Septuagint readings which differ from the Masoretic text, but which are supported by the Dead Sea Scrolls. Underlining is used to highlight the differences so supported. The "Septuagint" column largely reflects Brenton's translation, and the "Masoretic Text" is based on the American Standard Version. The first table is limited to the first five books of the Bible, but similar variations prevail elsewhere (see the second table for a sampling).

- I have made clarifications where those translations do not sufficiently delineate differences in the source texts. For instance, Brenton translated the Greek word συναγωγην in Gen 1.9 with "place," which I have replaced with the more exact "gathering."
- Note also that for extended passages such as Gen 1.9 and Ex 22.5, the Dead Sea Scroll evidence in favor of the Septuagint reading is often fragmentary. That is, if the entire scroll were still extant, it would definitely contain additional material, not present in the Masoretic text. But the material that has been recovered agrees with the Septuagint.

Although the Dead Sea Scrolls often support Septuagint readings, they also frequently oppose them. Thus, the alignments listed below are evidence for the antiquity of Hebrew source text of the Septuagint and for the diversity of the Hebrew Old Testament in ancient times. But they do not, in themselves, argue that the Hebrew source the Septuagint is based upon is preferable to the Masoretic text.

The list of passages given below was generated using the footnotes in *The Dead Sea Scrolls Bible*, Abegg, Flint, and Ullrich, HarperCollins, 1999.

A Table of Dead Sea Scroll/LXX Alignments in the Pentateuch

Ref.	Scroll	Septuagint	Masoretic Text
Gen 1.9	4QGen^{h1}	Let the water which is under the heaven be collected into one gathering	Let the waters under the heavens be gathered together unto one place
Gen 1.9	4QGenk	And the water which was under the heaven was collected into its gatherings, and the dry land appeared.	[Not in MT.]
Gen 1.14	4QGenk	let them be for signs and for seasons and for days and for years	let them be for signs, and for seasons, and for days and years
Gen 6.20	6QGen	of all reptiles creeping upon the earth after their kind	of every creeping thing of the ground after its kind
Gen 35.23	4QGen-Exoda	the first-born of Jacob; Ruben, Symeon	Reuben, Jacob's first-born, and Simeon

Ref.	Scroll	Septuagint	Masoretic Text
Gen 41.7	4QGenc	And the seven thin ears and blasted with the wind devoured the seven choice and full ears	And the thin ears swallowed up the seven rank and full ears.
Gen 41.16	4QGenj	And Joseph answered Pharao and said, Without God an answer of safety shall not be given to Pharao.	And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace.
Gen 41.24	4QGenj	And the seven thin and blasted ears devoured the seven fine and full ears	and the thin ears swallowed up the seven good ears
Ex 1.1	4QExodb	that came into Egypt together with Jacob their father	who came into Egypt (every man and his household came with Jacob)
Ex 1.5	4QExodb	And all the souls born of Jacob were seventy-five.	And all the souls that came out of the loins of Jacob were seventy souls
Ex 1.12	2QExoda	But as they humbled them, by so much they multiplied, and grew exceedingly strong	But the more they afflicted him, the more he multiplied and the more he spread abroad.
Ex 2.3	4QExodb	put it in the marsh by the river	laid *it* in the flags by the river's brink
Ex 2.6	4QExodb	And having opened it, she sees the babe	And she opened it, and saw [him] the child
Ex 2.6	4QExodb	and the daughter of Pharao had compassion on him	And she had compassion on him
Ex 2.11	4QExodb	And it came to pass in that length of time	And it came to pass in those days
Ex 2.16	4QExodb	And the priest of Madiam had seven daughters, shepherding the flock	Now the priest of Midian had seven daughters
Ex 3.8	4QGen-Exoda	and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites	and the Amorite, and the Perizzite, and the Hivite, and the Jebusite
Ex 3.15	4QGen-Exoda	the God of Abraam, and God of Isaac	the God of Abraham, the God of Isaac
Ex 3.16	4QExodb	Go then and gather the elders of the children of Israel	Go, and gather the elders of Israel together
Ex 3.16	4QExodb	and God of Isaac, and God of Jacob	of Isaac, and of Jacob
Ex 3.19	4QExodb	will not let you go, save with a mighty hand	will not give you leave to go, no, not by a mighty hand

Ref.	Scroll	Septuagint	Masoretic Text
Ex 4.6	4QGen-Exoda	brought his hand out of his bosom	he took it out
Ex 5.4	4QExodb	Why do ye, Moses and Aaron, turn the people from their works?	Wherefore do ye, Moses and Aaron, loose the people from their works?
Ex 5.8	4QGen-Exoda 4QExodb	Let us arise and do sacrifice to our God	Let us go *and* sacrifice to our God
Ex 5.9	4QExodb	Let the works of these men be made grievous, and let them care for these things	Let heavier work be laid upon the men, that they may labor therein
Ex 5.13	4QGen-Exoda	as when straw was given you	as when there was straw
Ex 7.10	4QGen-Exodm 4QGen-Exoda	And Moses and Aaron went in before Pharao	And Moses and Aaron went in unto Pharaoh
Ex 8.16	4QExodc	Stretch forth thy rod with thy hand and smite the dust of the earth	Stretch out thy rod, and smite the dust of the earth
Ex 9.6	4QpaleoExodm	all the cattle of the Egyptians died	all the cattle of Egypt died
Ex 9.7	4QpaleoExodm	that of all the cattle of the children of Israel there died not one	there was not so much as one of the cattle of the Israelites dead
Ex 9.8	4QpaleoExodm	And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes	And Yahweh said unto Moses and unto Aaron, Take to you handfuls of ashes
Ex 9.28	2QExoda	and the hail and the fire	and hail
Ex 10.15	4QExodc	And they covered the face of the earth, and the land was wasted	For they covered the face of the whole earth, so that the land was darkened
Ex 10.17	4QExodc	pardon (plural) therefore	Now therefore forgive (singular)
Ex 10.24	4QpaleoExodm	And Pharao called Moses and Aaron	And Pharaoh called unto Moses
Ex 12.3	2QExoda	Speak to all the congregation of the children of Israel	Speak ye unto all the congregation of Israel
Ex 12.6	4QpaleoGen-Exodl	all the multitude of the congregation of the children of Israel	the whole assembly of the congregation of Israel

Ref.	Scroll	Septuagint	Masoretic Text
Ex 12.36	4QpaleoExodm	and they spoiled the Egyptians	And they despoiled Egypt
Ex 12.39	2QExoda	for the Egyptians cast them out	because they were thrust out of Egypt
Ex 13.3	4QExode	Remember this day, in which ye came forth out of the land of Egypt	Remember this day, in which ye came out from Egypt
Ex 13.5	4QExode	And it shall come to pass when the Lord thy God shall	And it shall be, when Yahweh shall
Ex 14.10	4QExodc	the Egyptians	Egypt
Ex 17.2	4QExodc 4QpaleoExodm	Why do ye revile me, and why tempt ye the Lord?	Why strive ye with me? Wherefore do ye tempt Yahweh?
Ex 17.12	4QpaleoExodm 4QExodc	But the hands of Moses were heavy	But Moses' hands was heavy
Ex 18.6	4QpaleoExodm	Behold, thy father-in-law Jothor	I, thy father-in-law Jethro
Ex 18.13	4QpaleoExodm	Moses from morning till evening	Moses from the morning unto the evening
Ex 18.16	4QpaleoExodm	whenever there is a dispute among them, and they come to me	when they have a matter, they come unto me
Ex 18.21	4QpaleoExodm	captains of thousands and captains of hundreds, and captains of fifties	rulers of thousands, rulers of hundreds, rulers of fifties
Ex 22.5	4QpaleoExodm	he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field	[Not in MT.]
Ex 23.8	4QpaleoGen-Exodl	for gifts blind the eyes of the seeing	for a bribe blindeth them that have sight
Ex 23.9	4QpaleoGen-Exodl	And ye shall not afflict a stranger	And a sojourner shalt thou not oppress
Ex 26.10	4QpaleoExodm	And thou shalt make loops fifty	And thou shalt make fifty loops
Ex 26.30	4QpaleoGen-Exodl	And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.	And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount
Ex	pap7QLXXExod	It shall have two shoulder-pieces joined	It shall have two shoulder-pieces

Ref.	Scroll	Septuagint	Masoretic Text
28.7		one to another	joined
Ex 32.7	4QpaleoExodm	And the Lord spoke to Moses, saying, Go	And Yahweh spake unto Moses, Go
Ex 32.13	4QpaleoExodm	that they shall possess it for ever	they shall inherit *it* for ever
Ex 32.27	4QpaleoExodm	Put every one his sword on his thigh, and go through and return from gate to gate through the camp	Put ye every man his sword upon his thigh, *and* go to and fro from gate to gate throughout the camp
Ex 40.17	4QExod-Levf	And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon	And it came to pass in the first month in the second year, on the first day of the month
Ex 40.22	4QExod-Levf	And he brought the ark into the tabernacle	and he brought the ark in the tabernacle
Lv 1.17	4QLevb	And he shall break it off from the wings and shall not separate it	and he shall rend it by the wings thereof, *but* shall not divide it asunder
Lv 2.1	4QExod-Levf	and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice	and he shall pour oil upon it, and put frankincense thereon
Lv 2.8	4QLevb	And he shall offer	And thou shalt bring
Lv 2.11	4QLevb	Ye shall not leaven every sacrifice which ye shall bring to the Lord	Each meal-offering, which ye shall offer unto Yahweh, shall not be made with leaven
Lv 3.11	4QLevb	the priest shall offer these on the altar	And the priest shall burn it upon the altar
Lv 3.11	pap4QLXXLevb	it is a sacrifice of sweet savour, a burnt-offering to the Lord	it is the food of the offering made by fire unto Yahweh
Lv 4.4	pap4QLXXLevb	and he shall put his hand on the head of the calf before the Lord, and shall slay the calf in the presence of the Lord	and he shall lay his hand upon the head of the bullock, and kill the bullock before Yahweh
Lv 4.7	pap4QLXXLevb	And the priest shall put of the blood of the calf on the horns of the altar	And the priest shall put of the blood upon the horns of the altar
Lv 4.27	pap4QLXXLevb	And if a soul of the people of the land should sin unwillingly, in doing a thing	And if any one of the common people sin unwittingly, in doing any of the things which
Lv 5.6	pap4QLXXLevb	and the priest shall make an atonement for him for his sin which he has sinned,	and the priest shall make atonement for him as concerning his sin

Ref.	Scroll	Septuagint	Masoretic Text
		and his sin shall be forgiven him	
Lv 5.9	pap4QLXXLevb	for it is a sin-offering	it is a sin-offering
Lv 5.19	pap4QLXXLevb	For he has surely been guilty	It is a trespass-offering
Lv 10.1	11QLevb	And the two sons of Aaron, Nadab and Abiud	And Nadab and Abihu, the sons of Aaron
Lv 10.1	11QLevb	which the Lord did not command them	which he had not commanded them
Lv 11.26	2QpaleoLev	And whichever among the beasts divides the hoof and makes claws	Every beast which parteth the hoof, and the foot does not cleave
Lv 13.42	11QpaleoLeva	And if there should be in his baldness of head	But if there be in the bald head
Lv 14.51	4QLev-Numa	sprinkle upon the house seven times	sprinkle toward the house seven times
Lv 15.3	11QpaleoLeva	And this is the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him by reason of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness	And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness
Lv 17.4	4QLevd	and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people	and hath not brought it unto the door of the tent of meeting, to offer *it* as an oblation unto Yahweh before the tabernacle of Yahweh: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people
Lv 17.11	4QLevd	For the life of all flesh is its blood	For the life of the flesh is in the blood
Lv 18.30	11QpaleoLeva	for I am the Lord your God	I am Yahweh your God

Ref.	Scroll	Septuagint	Masoretic Text
Lv 21.8	11QpaleoLeva	for I the Lord that sanctify them am holy	for I Yahweh, who sanctify you, am holy
Lv 22.5	4QLeve	or whosoever shall touch any unclean reptile	or whosoever toucheth any creeping thing
Lv 22.18	4QLevb	according to all their confession or according to all their choice	whether it be any of their vows, and any of their freewill-offerings
Lv 22.24	11QpaleoLeva	thou shalt not offer them to the Lord	ye shall not offer unto Yahweh
Lv 22.31	4QLevb	And ye shall keep my commandments and do them	Therefore shall ye keep my commandments, and do them: I am Yahweh
Lv 25.46	4QLevb	And ye shall distribute them to your children after you	And ye shall make them an inheritance for your children after you
Num 3.3	4QLev-Numa	whom they consecrated to the priesthood	whom he consecrated to minister in the priest's office
Num 4.6	4QLXXNum	and shall put the staves through	and shall put in the staves thereof
Num 4.8	4QLXXNum	shall put the staves into it	shall put in the staves thereof
Num 11.32	4QNumb	and all the night, and all the day the next	and all the night, and all the next day
Num 12.6	4QNumb	And he said to them, Hear	And he said, Hear
Num 13.23	4QNumb	cut down thence a bough and one cluster of grapes upon it	cut down from thence a branch with one cluster of grapes
Num 13.24	4QNumb	And they called that place	That place was called (singular verb)
Num 16.1	4QNumb	Phaleth the son of Ruben	Peleth, sons of Reuben
Num 16.2	4QNumb	and men of renown	men of renown
Num 16.5	4QNumb	And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom he has chosen for himself,	and he spake unto Korah and unto all his company, saying, In the morning Yahweh will show who are his, and who is holy and will cause him to come near unto him:

Ref.	Scroll	Septuagint	Masoretic Text
		he has brought to himself.	even him whom he shall choose will he cause to come near unto him.
Num 18.30	4QNumb	from the wine-press	of the wine-press
Num 18.31	4QNumb	ye and your households	ye and your household
Num 19.3	4QNumb	they shall bring her out of the camp into a clean place, and shall kill her	he shall bring her forth without the camp, and one shall slay her
Num 20.24	4QNumb	Let Aaron be added to his people	Aaron shall be gathered unto his peoples
Num 22.9	4QNumb	And God came to Balaam, and said to him	And God came unto Balaam, and said
Num 22.10	4QNumb	sent them to me, saying	sent unto me, *saying*
Num 22.11	4QNumb	Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land.	Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.
Num 22.13	4QNumb	Depart quickly to your lord	Get you into your land
Num 22.17	4QNumb	will do for thee whatsoever thou shalt say	whatsoever thou sayest unto me I will do
Num 22.18	4QNumb	shall not be able to go beyond the word of the Lord God, to make it little or great in my mind	I cannot go beyond the word of Yahweh my God, to do less or more
Num 23.3	4QNumb	if God will appear to me and meet me	peradventure Yahweh will come to meet me
Num 24.1	4QNumb	he did not go according to his custom to meet the omens	he went not, as at the other times, to meet with enchantments
Num 24.6	4QNumb	as gardens by a river, and as tents which God pitched	As gardens by the river-side, As lign-aloes which Yahweh hath planted
Num 25.16	4QNumb	And the Lord spoke to Moses, saying, Speak to the children of Israel, saying,	And Yahweh spake unto Moses, saying,

Ref.	Scroll	Septuagint	Masoretic Text
Num 26.17	4QNumb	to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites	of Arod, the family of the Arodites; of Areli, the family of the Arelites
Num 26.21	4QNumb	the family of the Jamunites	the family of the Hamulites
Num 26.23	4QNumb	the family of the Phuaites	the family of the Punites
Num 26.30	4QNumb	And these are the sons of Galaad; to Achiezer	These are the sons of Gilead: of Iezer
Num 26.32	4QNumb	and to Opher, the family of the Opherites	and of Hepher, the family of the Hepherites
Num 26.33	4QNumb	and these were the names of the daughters of Salpaad	and the name of the daughters of Zelophehad
Num 26.34	4QNumb	These are the families of Manasse according	These are the families of Manasseh;and
Num 27.1	4QNumb	the daughters of Salpaad the son of Opher	the daughters of Zelophehad, the son of Hepher
Num 28.14	4QNumb	for one lamb	for a lamb
Num 30.7	4QNumb	and her husband should hear, and hold his peace at her in the day in which he should hear	and her husband hear it, and in the day that he heareth it holds his peace at her
Num 30.8	4QNumb	But if her husband should straitly forbid her in the day in which he should hear her, none of her vows or obligations shall stand	But if her husband disallow her in the day that he heareth it, then he shall make void her vow
Num 31.30	4QNumb	from the sheep, and from the asses	of the asses, and of the flocks
Num 31.48	4QNumb	And all those who were appointed to be officers	And the officers that were
Num 31.50	4QNumb	a ring, or a bracelet	signet-rings, ear-rings
Num 31.52	4QNumb	sixteen thousand and seven hundred	sixteen thousand seven hundred
Num 32.30	4QNumb	But if they will not pass over armed with you to war before the Lord, then shall ye cause to pass over their possessions and their wives and their	but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan

Ref.	Scroll	Septuagint	Masoretic Text
		cattle before you into the land of Chanaan, and they shall inherit with you in the land of Chanaan	
Num 35.5	4QNumb	and on the side to the west two thousand cubits	and for the west side two thousand cubits
Num 35.21	4QNumb	he is a murderer: let the murderer by all means be put to death: the avenger of blood	he is a murderer: the avenger of blood
Num 36.1	4QNumb	before Moses, and before Eleazar the priest, and before the heads	before Moses, and before the princes
Dt 1.39	4QDeuth	this day knows (singular) not good or evil	this day have no knowledge (plural) of good or evil
Dt 3.20	4QDeutm	until the Lord your God give your brethren rest	until Yahweh give rest unto your brethren
Dt 3.27	4QDeutd	Go up onto the top	Get thee up unto the top
Dt 5.1	4QDeutj	Hear, Israel, the ordinances and judgments, all that I speak in your ears this day	Hear, O Israel, the statutes and the ordinances which I speak in your ears today
Dt 5.3	4QDeutn	here alive this day	here alive
Dt 5.5	4QDeutn	And I stood between the Lord and you at that time to report to you the words of the Lord	I stood between Yahweh and you at that time, to show you the word of Yahweh
Dt 5.8	4QDeutn	Thou shalt not make to thyself an image, nor likeness of any thing	Thou shalt not make unto thee a graven image, nor any likeness of anything
Dt 5.9	4QDeutn	upon the children to the third and fourth generation	upon the children, and upon the third and upon the fourth generation
Dt 5.14	4QDeutn	but on the seventh day is the sabbath of the Lord thy God: thou shalt do in it no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou	but the seventh day is a sabbath unto Yahweh thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou

Ref.	Scroll	Septuagint	Masoretic Text
Dt 5.15	4QDeutn	therefore the Lord appointed thee to keep the sabbath day and to hallow it	therefore Yahweh thy God commanded thee to perform the sabbath day
Dt 5.19	4QDeutn	Thou shalt not steal	Neither shalt thou steal
Dt 5.20	4QDeutn	Thou shalt not bear false witness against thy neighbour	Neither shalt thou bear false witness against thy neighbor
Dt 5.21	4QDeutn	Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house	Neither shalt thou covet thy neighbor's wife; neither shalt thou desire thy neighbor's house
Dt 5.24	4QDeutn	in this day we have seen that God shall speak to man	we have seen this day that God doth speak with man
Dt 5.27	4QDeutj	Do thou draw near, and hear all that the Lord our God shall say to you	Go thou near, and hear all that Yahweh our God shall say
Dt 5.29	4QDeutk1	O that there were such a heart in them, that they should fear me and keep my commands always	Oh that there were such a heart in them, that they would fear me, and keep all my commandments always
Dt 7.4	4QpaleoDeutr	For he will draw away thy son from me, and he will serve other gods	For he will turn away thy son from following me, that they may serve other gods
Dt 7.15	5QDeutcorr	And the Lord thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, which thou hast seen, and all that thou hast known	And Yahweh will take away from thee all sickness; and none of the evil diseases of Egypt, which thou knowest
Dt 7.19	4QpaleoDeutr	the great temptations which thine eyes have seen, the signs and great wonders	the great trials which thine eyes saw, and the signs, and the wonders
Dt 7.23	4QDeute	And the Lord thy God shall deliver them into thy hands	But Yahweh thy God will deliver them up before thee
Dt 8.2	4QDeutc	that he might afflict thee, and try thee	that he might humble thee, to prove thee
Dt 8.5	4QDeutj	so the Lord thy God will chasten thee	*so* Yahweh thy God chasteneth thee
Dt 8.7	4QDeutf	For the Lord thy God will bring thee into a good and extensive land	For Yahweh thy God bringeth thee into a good land
Dt 8.8	4QDeutn	vines, figs	vines and fig-trees
Dt	4QDeutf,	a land on which thou shalt not eat thy	a land wherein thou shalt eat bread

Ref.	Scroll	Septuagint	Masoretic Text
8.9	4QDeutn	bread with poverty, and thou shalt not want any thing upon it	without scarceness, thou shalt not lack anything in it
Dt 8.12	5QDeutcorr	and dwelt in them	and dwelt *therein*
Dt 8.19	5QDeutcorr	I call heaven and earth to witness against you this day, that ye shall surely perish	I testify against you this day that ye shall surely perish
Dt 10.10	2QDeutc	the Lord heard me at that time also, and the Lord would not destroy you	Yahweh hearkened unto me that time also; Yahweh would not destroy thee
Dt 11.7	4QDeutj, 4QDeutk1	all the mighty works of the Lord	all the great work of Yahweh
Dt 11.8	4QDeutk1	that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it	that ye may be strong, and go in and possess the land, whither ye go over to possess it
Dt 11.10	4QDeutk1	For the land into which ye goest to inherit it, is not as the land of Egypt, whence ye came out, whensoever they sow the seed, and water it with their feet, as a garden of herbs	For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs
Dt 12.1	4QpaleoDeutr	And these are the ordinances	These are the statutes
Dt 12.19	4QDeutc	all the time that thou livest upon the earth	as long as thou livest in thy land
Dt 13.3	1QDeuta	ye shall not hearken	thou shalt not hearken
Dt 13.6	4QDeutc	And if thy brother by thy father or mother	If thy brother, the son of thy mother
Dt 13.8	11QDeut	shall not spare him	neither shalt thou spare
Dt 13.18	4QpaleoDeutr	to do that which is good and pleasing before the Lord thy God	to do that which is right in the eyes of Yahweh thy God
Dt 15.15	1QDeutb	therefore I charge thee to do this thing	therefore I command thee this thing to-day
Dt 16.8	4QDeutc	thou shalt not do in it any work	thou shalt do no work *therein*

Ref.	Scroll	Septuagint	Masoretic Text
Dt 20.1	4QDeutf	and a people	*and* a people
Dt 20.17	4QDeutk2	Pherezite, and the Evite	Perizzite, the Hivite
Dt 23.13	4QpaleoDeutr	thou shalt dig with it, and shalt bring back	thou shalt dig therewith, and shalt turn back
Dt 24.2	4QDeuta	And if she should go	And when she is departed out of his house, she may go
Dt 24.5	4QDeuta	neither shall any thing be laid upon him	neither shall he be charged with any business
Dt 26.19	4QDeutc	renowned, and a boast	in praise, and in name
Dt 27.26	4QDeutc	and all the people shall say (plural)	And all the people shall say (singular)
Dt 30.11	4QDeutb	neither is it far from thee	neither is it far off
Dt 30.14	4QDeutb	in thy mouth, and in thine heart, and in thine hands to do it	in thy mouth, and in thy heart, that thou mayest do it
Dt 31.1	1QDeutb	And Moses finished speaking all	And Moses went and spake
Dt 31.5	1QDeutb	And the Lord has delivered them to you (plural)	And Yahweh will deliver them up before you (singular)
Dt 31.9	4QDeuth	And Moses wrote the words of this law in a book, and gave it	And Moses wrote this law, and delivered it
Dt 31.11	4QDeutb	ye shall read this law	thou shalt read this law
Dt 31.16	4QDeutc	and they will forsake me, and break my covenant	and will forsake (singular) me, and break (singular) my covenant
Dt 31.17	4QDeutc	they shall say in that day, Because the Lord my God is not with me, these evils have come upon me.	he will say in that day, Are not these evils come upon us because our God is not among us?
Dt 31.18	4QDeutc	And I will surely turn away my face from them in that day	And I will surely hide my face in that day
Dt 31.19	4QDeutc	now write the words of this song	Now therefore write ye this song

Ref.	Scroll	Septuagint	Masoretic Text
Dt 31.28	4QDeutb	Gather together to me the heads of your tribes, and your elders, and your judges, and your officers	Assemble unto me all the elders of your tribes, and your officers
Dt 32.8	4QDeutj	the number of the angels of God	the number of the children of Israel
Dt 32.37	4QDeutq	and the Lord said, Where are their gods	And he will say, Where are their gods
Dt 32.37	4QDeutq	on whom they trusted	*in which* they took refuge
Dt 32.43	4QDeutq	Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him [4QDeutq has "and bow down to him all you gods," which merges the last two items underlined in the LXX]]; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people	Rejoice, O ye nations, with his people: For he will avenge the blood of his servants, And will render vengeance to his adversaries, And will make expiation for his land, for his people
Dt 34.6	4QDeutl	And they buried him	And he buried him

The following table displays some of the more noteworthy Septuagint-Dead Sea Scrolls alignments against the MT in the remainder of the Bible.

Ref.	Scroll	Septuagint	Masoretic Text
1 Sam 2.9	4QSama	granting his petition to him that prays; and he blesses the years of the righteous	[Not in MT.]
1 Sam 2.22	4QSama	he heard what his sons did to the children of Israel	he heard all that his sons did unto all Israel, and how that they lay with the women that did service at the door of the tent of meeting
1 Sam 2.33	4QSama	thy house shall fall by the sword of men	thy house shall die in the flower of their age
1 Sam 11.8	4QSama	and the men of Juda seventy thousand	and the men of Judah thirty thousand

Ref.	Scroll	Septuagint	Masoretic Text
1 Sam 17.4	4QSama	Goliath, by name, out of Geth, his height was four cubits and a span	named Goliath, of Gath, whose height was six cubits and a span
2 Sam 4.2	4QSama	And Jebosthe [4QSama has Mephibosheth] the son of Saul	And Saul's son
2 Sam 8.7	4QSama	And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon	And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem
Ps 17.11	11QPsc	They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground.	They have now compassed us in our steps; They set their eyes to cast us down to the earth.
Ps 22.16	5/6HevPs	the assembly of the wicked doers has beset me round: they pierced my hands and my feet.	A company of evil-doers have inclosed me; Like a lion are my hands and feet [or, My hands and feet are shriveled - the meaning of the Masoretic Hebrew is uncertain]
Ps 30.10	4QPsr	The Lord heard, and had compassion upon me; the Lord is become my helper.	Hear, O Yahweh, and have mercy upon me: Yahweh, be thou my helper.
Ps 49.12	4QPsc	And man being in honour, understands not: he is compared to the senseless cattle, and is like to them.	But man being in honor abideth not: He is like the beasts that perish.
Ps 71.6	4QPsa	from the belly of my mother thou art my protector	Thou art he that took me out of my mother's bowels
Ps 118.8	4QPsb	It is better to trust in the Lord than to trust in man.	It is better to take refuge in Yahweh than to put confidence in man.
Ps 119.119	11QPsa	I have reckoned [11QPsa, discount] all the sinners of the earth as transgressors	Thou puttest away all the wicked of the earth like dross
Ps 126.1	4QPse	When the Lord turned the captivity of Sion	When Yahweh brought back those that returned to Zion
Ps 138.1	11QPsa	I will give thee thanks, O Lord, with my whole heart	I will give thee thanks with my whole heart
Ps 145.5	11QPsa	And they shall speak of the glorious majesty of thy holiness	Of the glorious majesty of thine honor

Ref.	Scroll	Septuagint	Masoretic Text
Ps 145.13	11QPsa	thy dominion endures through all generations. <u>The Lord is faithful in his words, and holy in all his works.</u> [This is an acrostic psalm. The additional line is required to fill the gap between the verse for the Hebrew letter nun (verse 13) and the samek verse (14). With this addition, the psalm has 22 verses, one for each letter in the Hebrew alphabet.]	thy dominion endureth throughout all generations.
Prov 14.34	4QProvb	Righteousness exalts a nation: but sins <u>diminish</u> tribes.	Righteousness exalteth a nation; But sin <u>is a reproach to</u> any people.
Is 61.1-2	1QIsaa, 1QIsab	The Spirit of the Lord is upon me	The Spirit of the Lord <u>Yahweh</u> is upon me
Is 65.1	1QIsaa	I became manifest to them that asked not for <u>me</u>	I am inquired of by them that asked not for <u>*me*</u>
Jer 10.6-8, 10	4QJerb	Not in LXX or 4QJerb	<u>There is none like unto thee, O Yahweh; thou art great, and thy name is great in might. Who should not fear thee, O King of the nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee. But they are together brutish and foolish: the instruction of idols! it is but a stock. ...But Yahweh is the true God; he is the living God, and an everlasting King: at his wrath the earth trembleth, and the nations are not able to abide his indignation.</u>
Lam 1.13	4QLam	He has sent fire from his lofty habitation, <u>he has brought it down</u> into my bones	From on high hath he sent fire into my bones, and <u>it prevaileth against them</u>
Lam 1.17	4QLam	Jerusalem has become among them <u>as a removed woman</u>	Jerusalem is among them <u>as an unclean thing</u>
Dan 2.20	4QDana	the name of <u>the great</u> Lord will be blessed	Blessed be the name of God
Dan 2.28	4QDana	Nabuchodonosor what things must come to pass in the last days. <u>O king, may you live forever</u>, thy dream, and the vision of thy head upon thy bed, are as follows	Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these
Dan	4QDana	that image was very great, and <u>the</u>	This image, which was mighty, and

Ref.	Scroll	Septuagint	Masoretic Text
2.31		appearance of it excellent	whose brightness was excellent
Dan 5.7	4QDana	the king shouted in a great voice to call in the enchanters, magicians, Chaldeans, and soothsayers	The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers
Dan 8.4	4QDana	I saw the ram butting to the east, and to the north, and to the west and south	I saw the ram pushing westward, and northward, and southward
Joel 1.17	4QXIIc	The heifers have started at their mangers	The seeds rot under their clods
Zech 10.12	4QXIIg	And I will strengthen them in the Lord their God; and they shall boast in his name, saith the Lord	And I will strengthen them in Yahweh; and they shall walk up and down in his name, saith Yahweh
Mal 2.16	4QXIIa	But if thou shouldest hate thy wife and put her away, saith the Lord God of Israel	For I hate putting away, saith Yahweh, the God of Israel

Appendix E – The Books of the Septuagint

Key to the table.

Normal -- Normal type indicates books in the Hebrew canon.

Judith – Bold type title designates this book as included in the Orthodox and Roman Catholic canons of scripture but not the Protestant.

1 Esdras – Bold italics is used for books considered canonical by the Orthodox Church but not by Roman Catholics or Protestants.

4 Maccabees -- Italics is used for books not included in any canon.

A is Codex Alexandrinus; **B**, Vaticanus; **S**, Sinaiticus

Rahlfs (51 books)	A (51 books)	B (45 books)	S
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	---
Leviticus	Leviticus	Leviticus	---
Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	---
Joshua	Joshua	Joshua	---
Judges	Judges	Judges	---
Ruth	Ruth	Ruth	---
1 Samuel	1 Samuel	1 Samuel	---
2 Samuel	2 Samuel	2 Samuel	---
1 Kings	1 Kings	1 Kings	---
2 Kings	2 Kings	2 Kings	---
1 Chronicles	1 Chronicles	1 Chronicles	1 Chronicles
2 Chronicles	2 Chronicles	2 Chronicles	2 Chronicles
1 Esdras[1]	Hosea	***1 Esdras***[1]	---
2 Esdras (Ezra and Nehemiah)[2]	Amos	2 Esdras (Ezra and Nehemiah) [2]	2 Esdras (Ezra and Nehemiah) [2]
Esther[6]	Micah	Psalms (151 in total) [4]	Esther[6]
Judith	Joel	Proverbs	**Tobit**
Tobit	Obadiah	Ecclesiastes	**Judith**
1 Maccabees	Jonah	Song of Songs	**1 Maccabees**
2 Maccabees	Nahum	Job	**2 Maccabees**
3 Maccabees	Habakkuk	**Wisdom of Solomon**	Isaiah
4 Maccabees[3]	Zephaniah	**Sirach**	Jeremiah

Rahlfs (51 books)	A (51 books)	B (45 books)	S
		(Ecclesiasticus)	
Psalms (151 in total)[4]	Haggai	Esther[6]	Lamentations
Odes[5]	Zechariah	**Judith**	---
Proverbs	Malachi	**Tobit**	---
Ecclesiastes	Isaiah	Hosea	---
Song of Songs	Jeremiah	Amos	---
Job	**Baruch**	Micah	---
Wisdom of Solomon	Lamentations	Joel	---
Sirach (Ecclesiasticus)	**Epistle of Jeremiah**	Obadiah	Joel
Psalms of Solomon	Ezekiel	Jonah	Obadiah
Hosea	Daniel[6]	Nahum	Jonah
Amos	Esther[6]	Habakkuk	Nahum
Micah	**Tobit**	Zephaniah	Habakkuk
Joel	**Judith**	Haggai	Zephaniah
Obadiah	***1 Esdras***[1]	Zechariah	Haggai
Jonah	2 Esdras (Ezra and Nehemiah) [2]	Malachi	Zechariah
Nahum	**1 Maccabees**	Isaiah	Malachi
Habakkuk	**2 Maccabees**	Jeremiah	Psalms (151 in total) [4]
Zephaniah	***3 Maccabees***	**Baruch**	Proverbs
Haggai	*4 Maccabees*[3]	Lamentations	Ecclesiastes
Zechariah	Psalms (151 in total) [4]	**Epistle of Jeremiah**	Song of Songs
Malachi	*Odes*[5]	Ezekiel	**Wisdom of Solomon**
Isaiah	Job	Daniel[6]	**Sirach** (Ecclesiasticus)
Jeremiah	Proverbs		Job
Baruch	Ecclesiastes		
Lamentations	Song of Songs		
Epistle of Jeremiah	**Wisdom of Solomon**		
Ezekiel	**Sirach** (Ecclesiasticus)	(B thus lacks the four books of Maccabees, the Odes and the Psalms of Solomon.)	
Daniel[6]	*Psalms of Solomon*		

Notes on the table.

1) The book of Ezra was formerly entitled 1 Esdras in Roman Catholic Bibles. 1 Esdras in this table is not Ezra. It is a variant account of material from 2 Chronicles, Ezra and Nehemiah, canonical for the Orthodox but not for Roman Catholics or Protestants.

2) There appears to be considerable confusion about 2 Esdras, with many authorities identifying it as a part of the "Septuagint Plus," works that are in the Septuagint but not in the Hebrew Old Testament. The Septuagint book of 2 Esdras, however, is quite plainly in the Hebrew canon, being comprised of Ezra and Nehemiah. It begins with the words, "And in the first year of Cyrus the king of Persia" and ends with "Remember me, O our God, for good." The Apocryphal book of 2 Esdras, so titled in the King James Version Apocrypha and in the "Apocryphal/Deuterocanonical" sections of the Revised Standard Version and the New Revised Standard Version, does not appear in the Septuagint at all. This other 2 Esdras (3 Esdras in the Slavonic Bible and 4 Esdras in an appendix to the Vulgate) is an apocalyptic work. Among other things, it describes how Ezra miraculously restored the Old Testament, which had been burned (14.19-26, 37-48), and how God stopped the Euphrates River from flowing to allow the lost tribes of Israel to pass into a far country (13.43-45).

3) 4 Maccabees is included as an appendix in Bibles of the Orthodox Church.

4) Psalm 151 is canonical for the Orthodox but not for Roman Catholics or Protestants. Brenton's translation of Psalm 151:

> This Psalm is a genuine one of David, though supernumerary, *composed* when he fought in single combat with Goliad.
> 1. I was small among my brethren, and youngest in my father's house: I tended my father's sheep.
> 2. My hands formed a musical instrument, and my fingers tuned a psaltery.
> 3. And who shall tell my Lord? the Lord himself, he himself hears.
> 4. He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing.
> 5. My brothers were handsome and tall; but the Lord did not take pleasure in them.
> 6. I went forth to meet the Philistine; and he cursed me by his idols.
> 7. But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

5) The book of Odes contains the Prayer of Manasseh, which is canonical for the Orthodox but not for Roman Catholics or Protestants.

6) The Septuagint books of Esther and Daniel contain several sections not present in the Masoretic Hebrew text. In Daniel, these are entitled Susanna, the Prayer of Azarias and the Song of the Three Children, and Bel and the Dragon. Apparently, the Greek text of Daniel that appears in Septuagint manuscripts is actually Theodotion's translation. According to Swete (*Introduction to the Old Testament in Greek*, page 47, footnote 1) only one copy of the original Septuagint version of Daniel is extant -- in "the Chigi M.S., known as Cod. 87."

Summary note on variations in the canon.

Books and fragments that are canonical for Roman Catholics and Orthodox but not for Protestants:

Judith, Tobit, 1 and 2 Maccabees, Wisdom, Sirach (also known as Ecclesiasticus), Baruch, the Epistle of Jeremiah, and the additions to Esther and Daniel.

Books and fragments that are canonical for the Orthodox but not for Roman Catholics:

1 Esdras, 3 Maccabees, Psalm 151, and the Prayer of Manasseh. In addition, the apocalyptic 2 Esdras (perhaps more happily termed 3 Esdras -- see Note 2 above) is included in Slavonic Bibles.

Appendix F – A Collection of References to the "Septuagint Plus" in the New Testament

The references in the table below were culled from Nestle-Aland's *Greek-English New Testament*, Appendix IV, and from marginal notes in Thomas Nelson's reprint of the 1611 *Authorized Version* and Lazarus Ministry Press' facsimile edition of the 1560 *Geneva Bible*.

LXX Reference	New Testament Reference	Comments
Sirach 7.14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.	Matthew 6.7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.	The 1611 Authorized Version associates Sirach 7.14 with Matthew 6.5, 7 in a marginal note. Both passages forbid babbling or vain repetitions.
Sirach 28.2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.	Matthew 6.12 And forgive us our debts, as we forgive our debtors.	Both passages tie God's forgiveness to our forgiveness of the sins of others.
Sirach 29.10-12 10 Lose thy money for thy brother and thy friend, and let it not **rust** under a stone to be lost. 11 **Lay up** thy **treasure** according to the commandments of the most High, and it shall bring thee more profit than gold. 12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.	Matthew 6.20 But **lay up** for yourselves **treasures** in heaven, where neither moth nor **rust** doth corrupt, and where thieves do not break through nor steal:	The 1611 Authorized Version associates Sirach 29.11 with Matthew 6.20, Luke 11.41 and 12.33, Acts 10.4, and 1 Timothy 6.18, 19 in a marginal note.
Tobit 4.15 Do that to no man which thou hatest	Matthew 7.12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Luke 6.31 And as ye would that men should do to you, do ye	See also Sirach 31.15. The 1560 Geneva Bible, the Bible of the Marian exiles, and the 1611 Authorized Version associate Tobit 4.15 with these New Testament passages in marginal references. Tobit provides half the New Testament injunction, saying only what one should not do. The principle is the same: to test our

LXX Reference	New Testament Reference	Comments
	also to them likewise.	actions by what we would like others to do to or for us. See also Sirach 31.15: "Judge of thy neighbour by thyself: and be discreet in every point."
Tobit 7.17 Be of good comfort, my daughter; the **Lord of heaven and earth** give thee joy for this thy sorrow: be of good comfort, my daughter.	Matthew 11.25 At that time Jesus answered and said, I thank thee, O Father, **Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Luke 10.21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight Acts 17.24 God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands	This title for God does not appear explicitly in the Hebrew canon. "Lord of heaven" is used in Daniel 5.23.
Sirach 51.26 26 Put your neck under the **yoke**, and let your soul **receive instruction**: she is hard at hand to find. 27 Behold with your eyes, how that I have but little **labour**, and have gotten unto me much **rest**.	Matthew 11.28 28 Come unto me, all ye that **labour** and are heavy laden, and I will give you **rest**. 29 Take my **yoke** upon you, and **learn** of me; for I am meek and lowly in heart: and ye shall find **rest** unto your souls.	Jesus described himself in a way that is reminiscent of Sirach's description of Wisdom.
Sirach 40.15 The children of the ungodly shall not bring forth many	Matthew 13.5 Some fell upon stony places, where they had not	The figure of a plant on rocky soil is common to both passages, but the application is rather different. For

LXX Reference	New Testament Reference	Comments
branches: but are as unclean roots upon a hard rock.	much earth: and forthwith they sprung up, because they had no deepness of earth: Mark 4.5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:	Jesus, the plant on rocky soil stands for those who receive the good news but fall away during tribulation. Sirach simply wishes to point out the fruitlessness of the wicked.
Sirach 48.10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to **restore** the tribes of Jacob.	Matthew 17.11 And Jesus answered and said unto them, Elias truly shall first come, and **restore** all things.	Both passages are plainly about Elijah. The notion of restoration is common to both as well, and to Malachi 3.23 (LXX): "who shall **restore** the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly." It is difficult to know whether the passage from Sirach or the one from Malachi was foremost in Jesus's mind here.
Sirach 7.32-35 32 And stretch thine hand unto the poor, that thy blessing may be perfected. 33 A gift hath grace in the sight of every man living; and for the dead detain it not. 34 Fail not to be with them that weep, and mourn with them that mourn. 35 Be not slow to **visit the sick**: for that shall make thee to be beloved.	Matthew 25.36 Naked, and ye clothed me: I was **sick, and ye visited me**: I was in prison, and ye came unto me.	The 1560 Geneva Bible associates Sirach 7.35 with Matthew 25.36 in a marginal reference. Both passages encourage visitations to the sick.
Sirach 37.2 Is it not a **grief unto death**, when a companion and friend is turned to an enemy?	Matthew 26.38 Then saith he unto them, My soul is exceeding **sorrowful**, even **unto death**: tarry ye here, and watch with me. Mark 14.34 And saith unto them, My soul is exceeding **sorrowful unto death**:	The passage in Sirach treats of false friends. In the quotations from Matthew and Mark, Jesus is about to be betrayed by one of his friends. Both Sirach and the Gospels associate this sorrow of betrayal with death.

LXX Reference	New Testament Reference	Comments
	tarry ye here, and watch.	
Wisdom 2.18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.	Matthew 27.43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.	In marginal references, the 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 2.18 with Matthew 27.43. In both instances, evil men test the relationship between a righteous one and God.
Judith 13.18 Then said Ozias unto her, O daughter, **blessed art thou** of the most high God above **all the women** upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.	Luke 1.42 And she spake out with a loud voice, and said, **Blessed art thou** among **women**, and blessed is the fruit of thy womb.	Judith was called blessed in this passage because she beheaded Holofernes, who symbolized the devil. Similarly, in Judges 5.24, Jael the wife of Heber the Kenite was termed blessed above women after she had killed Sisera, the commander of the Canaanite army, by driving a peg through his temple. Gabriel may have had these women in mind when he referred to Mary in this way, because she was to bring forth the Christ, who would “destroy him that had the power of death, even the devil” (Hebrews 2.4).
Sirach 10.14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.	Luke 1.52 He hath put down the mighty from *their* seats, and exalted them of low degree.	The parallelism between these passages is apparent.
Sirach 11.19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.	Luke 12.19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.	In marginal references, the 1560 Geneva Bible and the 1611 Authorized Version associate Sirach 11.19 with Luke 12.19. The verse from Sirach quotes a rich man (Sirach 11.18). The man in Jesus’s parable is also rich.
Tobit 2.2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo,	Luke 14.13 But when thou makest a feast, call the poor, the maimed, the lame, the blind	Tobit provided an example of the behavior Jesus enjoined.

LXX Reference	New Testament Reference	Comments
I tarry for thee.		
Wisdom 9.1 O God of my fathers, and Lord of mercy, who hast made all things with thy word	John 1.3 All things were made by him; and without him was not any thing made that was made.	The *Logos* is responsible for creating all things.
Sirach 16.21 It is a tempest which no man can see: for the most part of his works are hid.	John 3.8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.	In the passage from Sirach, God's workings are compared to an invisible tempest. The figure of the invisible wind is also used by Jesus to describe the workings of the Holy Spirit.
Wisdom 2.16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that **God is his father**.	John 5.18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God.	Wisdom 2.12-20 is the speech of wicked men who list their grievances against "the righteous man" whom they plan to "condemn to a shameful death." The parallel to the Jewish leaders and Christ is clear.
Sirach 24.21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.	John 6.35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.	John 6.35 appears to be an allusion by contrast.
Wisdom 2.14 He was made to reprove our thoughts.	John 7.7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Ephesians 5.13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.	In marginal references, the 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 2.14 with these New Testament passages. The righteous man described in Wisdom is an affront to the wicked. His mere presence makes them feel guilty. So also the Son of God shines as light into the darkness and makes the wicked deeds of men manifest.
1 Maccabees 4.59	John 10.22	The feast of the dediction mentioned

LXX Reference	New Testament Reference	Comments
Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.	And it was at Jerusalem the feast of the dedication, and it was winter.	in John's gospel was instituted during the time of Judas Maccabeus (164 B.C.). It was celebrated in Chislev, which fell in November/December. The feast's modern name is Hanukkah.
Wisdom 6.18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;	John 14.15 If ye love me, keep my commandments.	Both passages couple love to obedience.
Wisdom 3.9 They that put their trust in him shall understand the truth: and such as be faithful shall **abide** with him **in love**: for grace and mercy is to his saints, and he hath care for his elect.	John 15.9-10 9 As the Father hath loved me, so have I loved you: **continue** ye in my love. 10 If ye keep my commandments, ye shall **abide** in my love; even as I have kept my Father's commandments, and abide in his love.	The faithful, those who keep God's commandments, abide in love.
Wisdom 15.3 For to **know** thee is perfect righteousness: yea, to **know** thy power is **the root of immortality**.	John 17.3 And this is **life eternal**, that they might **know** thee the only true God, and Jesus Christ, whom thou hast sent.	Knowledge of God is eternal life/the root of immortality.
2 Maccabees 7.19 But think not thou, that takest in hand to **strive against God**, that thou shalt escape unpunished.	Acts 5.39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to **fight against God**.	Both passages speak of fighting against God. The use of this phrase by Gamaliel implies a comparison between the Jewish leaders and Antiochus Epiphanes.
2 Maccabees 9.9 So that the **worms** rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the	Acts 12.23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of **worms**, and gave	The verse from Maccabees describes the fatal disease of Antiochus Epiphanes. He had apparently accounted himself God's equal (2 Maccabees 9.12). Herod's fate as described in Acts is similar, as is the

LXX Reference	New Testament Reference	Comments
filthiness of his smell was noisome to all his army.	up the ghost.	cause.
Sirach 28.7 Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and **wink at ignorance**.	Acts 17.30 And the times of this **ignorance** God **winked at**; but now commandeth all men every where to repent:	The verses speak of winking at ignorance. It may be that Paul picked up the expression from Sirach. In the Greek, the resemblance is less obvious than in English, but is still unmistakable.
Sirach 4.31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.	Acts 20.35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.	The 1560 Geneva Bible associates Sirach 4.31 with Acts 20.35 in a marginal reference. Both passages stress giving over receiving.
Wisdom 13.1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster	Romans 1.19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.	The 1560 Geneva Bible associates Wisdom 13.1 with Romans 1.19 in a marginal reference. Both passages emphasize that creation itself provides sufficient reason for belief in God.
Wisdom 12.24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.	Romans 1.23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.	In marginal references, the 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 12.24 with Romans 1.23.
Wisdom 11.23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.	Romans 2.4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth	God delays punishment to allow men time to repent.

LXX Reference	New Testament Reference	Comments
	thee to repentance?	
Sirach 44.21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to **inherit** from sea to sea, and **from the river unto the utmost part of the earth**.	Romans 4.13 For the promise, that he should be the **heir of the world**, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.	In marginal references, the 1560 Geneva Bible and the 1611 Authorized Version associate Sirach 44.21 with Galatians 3.8. Gal 3.8: "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed." Sirach 44.21 may be the source for Paul's view that Abraham was "heir of the world."
Wisdom 15.7 For the **potter**, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.	Romans 9.21 Hath not the **potter** power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?	The 1560 Geneva Bible associates Wisdom 15.7 with Romans 9.20 in a marginal reference, but 9.21 is probably meant. The 1611 Authorized Version associates Wisdom 15.7 with Romans 9.11: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)".
Sirach 7.34 34 Fail not to be with them that weep, and mourn with them that mourn.	Romans 12.15 Rejoice with them that do rejoice, and weep with them that weep.	The 1560 Geneva Bible associates Sirach 7.34 with Romans 12.15 in a marginal reference.
Wisdom 6.18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;	Romans 13.10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.	Both passages equate love with obedience.
1 Maccabees 12.9 Therefore we also, albeit we need none of these things, that we have the holy books of **scripture** in our hands to **comfort** us	Romans 15.4 For whatsoever things were written aforetime were written for our learning, that we through patience and **comfort** of the **scriptures** might have hope.	Both passages describe the scriptures as a source of comfort

LXX Reference	New Testament Reference	Comments
Sirach 1.10 She is with all flesh according to his gift, and he hath given her to **them that love him**	1 Corinthians 2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for **them that love him**.	Sirach is discussing how God gives Wisdom as a gift to those who love him. Paul's point in 1 Corinthians is that he imparts "secret and hidden wisdom of God" to the mature. Paul's use of the phrase "it is written" signals a direct quotation, but the source is not clear in this case. The ending seems to rely on Sirach 1.10.
Wisdom 3.8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.	1 Corinthians 6.2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?	In marginal references, the 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 3.8 with 1 Corinthians 6.2 and Matthew 19.28. In both passages, the saints judge the nations. The passage from Wisdom is a more appropriate reference than Daniel 7.22, where justice is given to the saints.
Sirach 37.28 For **all things are not profitable** for all men, neither hath every soul pleasure in every thing.	1 Corinthians 6.12 All things are lawful unto me, but **all things are not expedient**: all things are lawful for me, but I will not be brought under the power of any. 1 Corinthians 10.23 All things are lawful for me, but **all things are not expedient**: all things are lawful for me, but all things edify not.	The Greek is closer than the English here (expedient = profitable = συμφερει). Sirach warns against doing things that are bad for you, which is Paul's point as well, although, in contrast to Sirach, he is concerned with repercussions more serious than those associated with overeating.
2 Maccabees 12.43-45 43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: 44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and	1 Corinthians 15.29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?	Since baptism is an act whereby men are reconciled to God (see Acts 2.37-38, Galatians 3.27, 1 Peter 3.21), it is plausible that those who were baptized for the dead sought to make reconciliation for them, as Judas Maccabeus did for his fallen, idolatrous comrades.

LXX Reference	New Testament Reference	Comments
vain to pray for the dead. 45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.		
Wisdom 9.15 For the corruptible body presseth down the soul, and the earthy **tabernacle** weigheth down the mind that museth upon many things.	2 Corinthians 5.1, 4 1 For we know that if our earthly house of this **tabernacle** were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ... 4 For we that are in this **tabernacle** do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.	In both passages, the body is described as a tent. See also Isaiah 38.12.
Sirach 1.25 The parables of knowledge are in the **treasures of wisdom**: but godliness is an abomination to a sinner.	Colossians 2.3 in whom are hid all the **treasures of wisdom** and knowledge.	Both passages employ the phrase "treasuries of wisdom."
Wisdom 3.18 Or, if they die quickly, they **have no hope**, neither comfort in the day of trial.	1 Thessalonians 4.13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which **have no hope**.	The unrighteous/the unbelievers are both described as without hope.
2 Maccabees 2.7 7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.	2 Thessalonians 2.1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him	Both passages speak of God's gathering his people.

LXX Reference	New Testament Reference	Comments
Tobit 13.7, 11 7 Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the **everlasting King** ... 11 Give praise to the Lord, for he is good: and praise the **everlasting King**, that his tabernacle may be built in thee again with joy	1 Timothy 1.17 Now unto the **King eternal**, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.	In the Greek, the titles "King eternal" and "everlasting King" are identical. This title does not appear to have been given to God in the Hebrew canon.
2 Maccabees 13.4 But the **King of kings** moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.	1 Timothy 6.15 Which in his times he shall shew, who is the blessed and only Potentate, the **King of kings**, and Lord of lords; Revelation 17.14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and **King of kings**: and they that are with him are called, and chosen, and faithful. Revelation 19.16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS**, AND LORD OF LORDS	The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and of Nebuchadnezzar (Ezekiel 26.7 and Daniel 2.37).
3 Maccabees 5.35 The Jews, having heard of these events, praised the glorious God and **King of kings**, because they had obtained this help, too, from him.	1 Timothy 6.15 Which in his times he shall shew, who is the blessed and only Potentate, the **King of kings**, and Lord of lords; Revelation 17.14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and **King of kings**: and they that are with him are called, and chosen, and	The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and of Nebuchadnezzar (Ezekiel 26.7 and Daniel 2.37).

LXX Reference	New Testament Reference	Comments
	faithful. Revelation 19.16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS**, AND LORD OF LORDS	
Wisdom 5.16 Therefore shall they receive a glorious kingdom, and a beautiful **crown** from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.	2 Timothy 4.8 Henceforth there is laid up for me a **crown** of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.	Both passages involve the giving of a crown as a reward in the afterlife.
Wisdom 7.25-26 25 For she is the breath of the **power of God**, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the **brightness** of the everlasting light, the unspotted mirror of the **power of God**, and the **image of his goodness**.	Hebrews 1.3 Who being the **brightness** of his glory, and the express **image of his person**, and upholding all things by the word of **his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high	The 1560 Geneva Bible associates Wisdom 7.26 with Hebrews 1.3 in a marginal reference. The Son and Wisdom are described in similar terms: both enjoy the brightness of his glory/light, employ his power, and are the image of his goodness/person.
Wisdom 13.1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the **workmaster**	Hebrews 11.10 For he looked for a city which hath foundations, whose **builder** and maker is God.	In both passages, God is described as τεχνιτης.
2 Maccabees 6.18-7.42	Hebrews 11.35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a	This section in 2 Maccabees tells the story of seven brothers who willingly accept martyrdom rather than eat the flesh of pigs. Their mother, who is witness to their deaths, encourages them with the words, "The Creator of the world ... will in his mercy give life

LXX Reference	New Testament Reference	Comments
	better resurrection	and breath back to you again" (2 Maccabees 7.23), a clear reference to hope in the resurrection.
Sirach 15.11-20 11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. 12 **Say not thou, He hath caused me to err**: for he hath no need of the sinful man. 13 The Lord hateth all abomination; and they that fear God love it not. 14 He himself made man from the beginning, and left him in the hand of his counsel; 15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness. 16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. 17 Before man is life and death; and whether him liketh shall be given him. 18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things: 19 And his eyes are upon them that fear him, and he knoweth every work of man. 20 **He hath commanded no man to do wickedly, neither hath he given any man licence to sin**.	James 1.13 Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil, neither tempteth he any man**:	The accusation against God is stronger in Sirach than in James, but the assertion of God's guiltlessness is the same.
Sirach 5.11 **Be swift to hear**; and let thy life be sincere; and with patience give answer.	James 1.19 Wherefore, my beloved brethren, let every man **be swift to hear**, slow to speak, slow to wrath:	The 1611 Authorized Version associates Sirach 5.11 with James 1.19 in a marginal note.

LXX Reference	New Testament Reference	Comments
Sirach 28.12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come **out of thy mouth**.	James 3.10 **Out of the same mouth** proceedeth blessing and cursing. My brethren, these things ought not so to be.	Both passages play upon the thought that the mouth is the source of opposites.
Sirach 29.10 Lose thy money for thy brother and thy friend, and let it not **rust** under a stone to be lost.	James 5.3 Your gold and silver is cankered; and the **rust** of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.	Both passages employ the image of rusting money.
Sirach 2.5 For gold is tried in the fire, and acceptable men in the furnace of adversity.	1 Peter 1.7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ	Proverbs 17.3 does equally well
Wisdom 18.14 For while all things were in quiet **silence**, and that night was in the midst of her swift course,	Revelation 8.1 And when he had opened the seventh seal, there was **silence** in heaven about the space of half an hour.	Silence before the plagues on Egypt/ silence before the plagues on the earth.
Tobit 12.15 I am Raphael, one of the **seven** holy **angels**, which present the prayers of the saints, and which go in and out before the glory of the Holy One.	Revelation 8.2 And I saw the **seven angels** which stood before God; and to them were given seven trumpets.	In both passages, seven angels are pictured as in God's presence. It is not clear that the Hebrew canon anywhere mentions the existence of seven angels who have access to God.
Tobit 12.12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with	Revelation 8.3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was	In Tobit 12.12, the speaker is the angel Raphael, who explains his role in delivering the prayers of the faithful before God. The angel with the golden censer in Revelation 8.3 does so as well. It is not clear that any angel is described in the Hebrew canon as having this role.

LXX Reference	New Testament Reference	Comments
thee likewise.	before the throne.	
2 Maccabees 2.4-8 4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. 5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. 6 And some of those that followed him came to mark the way, but they could not find it. 7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. 8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.	Revelation 11.19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.	In Revelation 11.19, the seventh trumpet has sounded, voices in heaven have announced that the kingdom of this world has become the kingdom of the Lord and his Christ, and the twenty-four elders have proclaimed that the time of judgment has come, the time in which God's servants receive their rewards. The passage in 2 Maccabees states that in that future period when the people are gathered into God's mercy, the ark will be revealed. John then, by making reference to the unveiling of the ark, punctuates the point that the trumpet and the elders have just made: the time when God will gather and show mercy to his people has arrived.
Tobit 13.18 And all her streets shall say, **Alleluia**; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.	Revelation 19.1 And after these things I heard a great voice of much people in heaven, saying, **Alleluia**; Salvation, and glory, and honour, and power, unto the Lord our God:	Both passages describe the inhabitants of a renewed Jerusalem praising God.
Tobit 13.17 For Jerusalem shall be built	Revelation 21.19 19 And the foundations of	Both passages describe a renewed

LXX Reference	New Testament Reference	Comments
up with **sapphires** and **emeralds**, and precious stone: thy walls and towers and battlements with pure gold.	the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, **sapphire**; the third, a chalcedony; the fourth, an **emerald**	Jerusalem built with precious stones.

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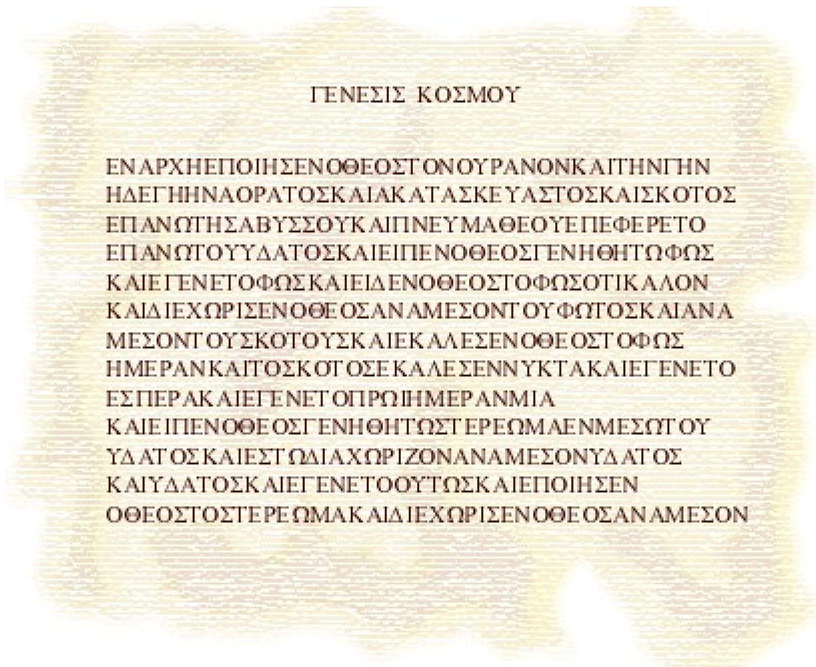
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There are two very good Septuagint sites on the internet:

The Septuagint - Electronic Resources for the Study of the Septuagint and Old Greek Versions

The Orthodox Study Bible Old Testament Site



ΓΕΝΕΣΙΣ ΚΟΣΜΟΥ

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Notes on the Septuagint

(http://home.earthlink.net/~rgjones3/Septuagint/spindex.htm)

Compiled, edited and abriged by G. Tzavelas (2005)

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Prologue

These pages were generated to satisfy my curiosity about the New Testament authors' reliance on the Septuagint and to provide a framework to address the question of the appropriate source text for Old Testament translations into English. For those who are new to the Septuagint, I have provided an Introduction, discussing the history of that translation. The Septuagint in the Early Church addresses how the Western Church departed from reliance on the Septuagint under the influence of Jerome, though earlier writers had generally read the Septuagint and defended using it instead of the Hebrew text. I have investigated the New Testament authors' dependence on the Septuagint largely by comparing New Testament quotations of the Old with both the Septuagint and an English translation of the Masoretic (Hebrew) text. For each quotation, I have prepared a separate comparison page, including the Greek of the New Testament, the Greek of the Septuagint, and English translations of the New Testament, the Septuagint, and the Masoretic text. The Septuagint in the New Testament summarizes the methodology I employed in assessing those comparisons and the results I discovered. The Table of Quotations in New Testament Order includes a set of symbols to indicate the extent of agreement (in terms both of meaning and of word choice) between quotations and sources. A listing of quotations in Old Testament order is available to facilitate source text location. A large number of quotations agree in sense with the Septuagint, but disagree with the Masoretic text - I have compiled a list of these verses, and a list of the occasions (far smaller in number) where the New Testament author preferred a Masoretic reading to that of the Septuagint. Finally, in the appendix, the reader will find a sample of readings from the Dead Sea Scrolls which support the Septuagint against the Masoretic text; a listing and comparison of differences between the Septuagint and the Masoretic text in the book of Genesis; a table showing the books of the Septuagint as they appear in Rahlfs and in the three great uncial manuscripts; and a collection of patristic comments which have bearing on the translation of the Septuagint.

Please note: I am not an expert in either Greek or Hebrew. A physicist by education, I have no formal training in religion, theology or scripture studies. I urge readers to treat the results presented here with caution. Should anyone find errors - particularly in my categorization of the quotations as either in or out of agreement with the Masoretic text - I will gladly accept informed correction. The reader who (perhaps with wisdom) doubts the validity of my characterizations of the degree of agreement in meaning between quotations and source texts may wish to rely on the judgment of the Greek New Testament (4th edition), which is also presented in the Table of Quotations in New Testament order.

Introduction

The Septuagint is the most ancient translation of the Old Testament into Greek. The translators were likely Jews of the dispersion, living in Alexandria, Egypt.

The beginning of the Jewish presence in Egypt is difficult to date precisely. There may have been a Jewish colony there as early as the tenth century BC, when Shishak (Shashanq) invaded Palestine and took treasures from the temple and the king's palace (2 Chronicles 12.1-8). But certainly a number of Jews lived in Egypt after the murder of Gedaliah (~586 BC), when "the captains of the forces set out and went to Egypt; for they were afraid of the Chaldeans" (2 Kings 25-26). Jeremiah, Baruch, and the princesses also went into Egypt at that time, though Jeremiah prophecied that they would all "perish by the sword and by famine, until not one is left" (Jeremiah 43.6, 44.27). One expects, on the basis of that prophecy, that this was not the beginning of a permanent settlement. A lasting Jewish presence in Egypt can, however, be definitely dated from the the time of the founding of the city of Alexandria in 332 BC, when Alexander the Great granted them citizenship.

In time, the Jews in Alexandria lost familiarity with Hebrew, and spoke Greek instead. It was natural, then, that they would require a translation of the scriptures into Greek for public worship in the synagogues and for private study. An account of the translation of the Septuagint is told in The Letter of Aristeas, which claims that Demetrius Phalereus, who ran the royal library in Alexandria, urged the king (Philadelphus (285-247 BC)) to obtain a copy of the Jewish law for the library. Philadelphus sent a deputation to the high priest Eleazar in Jerusalem, and the result was that seventy-two elders arrived in Egypt with a copy of the Hebrew law written on rolls of skins in golden letters. They were given accommodations on the island of Pharos, and completed their translation in seventy-two days. The same basic account is given in Aristobulus, Philo, and Josephus.

Even if the account given in the Letter of Aristeas is inaccurate, it seems clear that the Hebrew Old Testament was available in Greek in Alexandria before the birth of Christ. As Christianity began to spread, the Septuagint was used with persuasive effect by Christian apologists - so well, in fact, that in time the Jews of the dispersion replaced it with newer works. For instance, a proselyte to Judaism named Aquila completed a extremely literal translation of the Old Testament into Greek about the year 128. Other translations were made by Theodotion of Ephesus and a certain Symmachus, called an Ebionite, also in the second century.

The most ancient manuscripts of the complete (or nearly complete) Septuagint are known as Vaticanus, Sinaiticus, and Alexandrinus. Vaticanus and Sinaiticus have been dated to the mid-fourth century, and Alexandrinus to the fifth.

Based on an earlier Hebrew original, the Septuagint departs from the Masoretic text* frequently. "The book of Jeremiah is noteworthy," for instance, "in that the present Hebrew text differs substantially from the Greek version (the Septuagint) in both content and order. Thus the Septuagint omits several passages (e.g., 33.14-26) and combines the oracles against foreign nations into a single section following 25.14, though in a different order. In addition, there are many smaller differences from verse to verse. Remarkably, among the portions of the text of Jeremiah in Hebrew that are found among the Dead Sea Scrolls are not only those that reflect the standard Hebrew text but also those that reflect the text tradition represented by the Septuagint. It is likely, then, that these two text traditions represent the contrasting editorial work on the book of Jeremiah that took place in Egypt (the Septuagint tradition) and in Palestine or Babylon (the traditional Hebrew text)." [Introduction to the book of Jeremiah, The New Oxford Annotated Bible, page 960.] Around the end of the first century, the Hebrew text was standardized to a form nearly identical with the modern Masoretic text. Variant readings, such as those represented in the Septuagint, were no longer transmitted in the Hebrew language.

Another contrast between the Septuagint and the modern Hebrew Old Testament involves the canon of scripture. The Septuagint includes several books and sections of books absent from the modern Hebrew text: 1 Esdras; Tobit; Judith; 1-3 Maccabees; the Wisdom of Solomon; the Wisdom of Sirach (Ecclesiasticus); Baruch; the Epistle of Jeremiah; The Song of the Three Children; Daniel and Susanna; Daniel, Bel and the Dragon; Additions to the Book of Esther; Psalm 151; and the Prayer of Manasseh. The difference in content has been explained in various ways. Perhaps the most straightforward account is that the Jews of Alexandria had a relatively broad canon, which was generally adopted by the Christians as they employed the Septuagint as their Old Testament. The Jews of Palestine, when they established their canon around the turn of the first century at the council of Jamnia, may have been reiterating the position that had been more or less settled in Palestine for some time - though some books just made (Esther, Ecclesiastes, the Song of Solomon, and Ezekiel, for instance) or missed (Sirach) the cut. The conflict with Christians may have served as a catalyst to push the Jews of the dispersion into the Palestinian camp. This article - concerned with the text of the books within the Hebrew canon - will not address the controversy surrounding the Old Testament canon in any depth.

From the time of Jerome (early fifth century), Old Testament translations to the vernacular in the West have used the Hebrew as the primary source - the Septuagint has been relegated to a secondary role. (Incidentally, some are under the mistaken impression - given by misleading language in the preface to the 1899 edition - that the Douay Old Testament was translated from a Latin text based on the Septuagint. Unfortunately, Jerome's Vulgate - apart from the Psalms and the books then available only in Greek - by and large follows the Hebrew text.) It is hoped that the reader will reconsider the wisdom of this course of action, given the clear preference the New Testament displays for Septuagint readings. Fortunately, a new English translation of the Septuagint is being prepared for publication in 2004.

This article comprises two main sections. The first deals with the early Church's use of the Septuagint - particularly their sense that the Hebrew text was unreliable. It begins with the discussion between Jerome and Augustine regarding the former's decision to craft his Latin translation from the available Hebrew text, rather than from the Septuagint. It is from Jerome's fateful choice that the West derives its tradition of favoring the Hebrew to the Greek. The second part of this article provides a detailed comparison of the New Testament quotations from the Old. These were made to assess the extent to which the New Testament authors depended on the

Septuagint instead of the Hebrew text. Conclusions are given in the The Septuagint in the New Testament.

* The Masoretic text is the source from which modern translations into English are made. While the oldest complete manuscripts of the Septuagint date from the fourth century, the oldest complete Hebrew Old Testament, the Leningrad Codex, was copied in ~ 1008 A.D. Modern English translations of the Old Testament rely primarily on the Leningrad Codex as published in the Hebraica Stuttgartensia. For examples of Septuagint departures from the Masoretic text supported by the Dead Sea Scrolls, see the appendix.

The Septuagint in Early Christian Writings

A fundamental change in the way the Church viewed the Old Testament was engineered by St. Jerome, early in the fifth century. Until that time, the Church had relied on the Septuagint in the East and on a Latin translation of the Septuagint in the West. When Jerome set about to make a new translation into Latin, he determined to revert to Hebrew for his source text.

The Church being an essentially conservative institution, his decision to follow such a novel course was criticized. It is interesting to read his response to that criticism, for he explains his decision on the basis of apostolic precedent - that is, that the New Testament authors made reference to the Hebrew Old Testament rather than to the Septuagint on several occasions:

> I have received letters so long and eagerly desired from my dear Desiderius ... entreating me to put our friends in possession of a translation of the Pentateuch from Hebrew into Latin. The work is certainly hazardous and it is exposed to the attacks of my calumniators, who maintain that it is through contempt of the Seventy that I have set to work to forge a new version to take the place of the old. They thus test ability as they do wine; whereas I have again and again declared that I dutifully offer, in the Tabernacle of God what I can, and have pointed out that the great gifts which one man brings are not marred by the inferior gifts of another. But I was stimulated to undertake the task by the zeal of Origen, who blended with the old edition Theodotion's translation and used throughout the work as distinguishing marks the asterisk and the obelus, that is the star and the spit, the first of which makes what had previously been defective to beam with light, while the other transfixes and slaughters all that was superfluous.
>
> But I was encouraged above all by the authoritative publications of the Evangelists and Apostles, in which we read much taken from the Old Testament which is not found in our manuscripts. For example, 'Out of Egypt have I called my Son' (Matt. 2.15): 'For he shall be called a Nazarene' (Ibid. 23): and 'They shall look on him whom they pierced' (John 19.37): and 'Rivers of living water shall flow out of his belly' (John 7.38): and 'Things which eye hath not seen, nor ear heard, nor have entered into the heart of man, which God hath prepared for them that love him' (1 Cor. 2.9), and many other passages which lack their proper context. Let us ask our opponents then where these things are written, and when they are unable to tell, let us produce them from the Hebrew. The first passage is in Hosea, (11.1), the second in Isaiah (11.1), the third in Zechariah (12.10), the fourth in Proverbs (18.4), the fifth also in Isaiah (64.4). ...
>
> Are we condemning our predecessors? By no means; but following the zealous labors of those who have preceded us we contribute such work as lies in our power in the name of the Lord. They translated before the Advent of Christ, and expressed in ambiguous terms that which they knew not. We after His Passion and Resurrection write not prophecy so much as history. For one style is suitable to what we hear, another to what we see. The better we understand a subject, the better we describe it. Hearken then, my rival: listen, my calumniator; I do not condemn, I do not censure the Seventy, but I am bold enough to prefer the Apostles to them all. It is the Apostle through whose mouth I hear the voice of Christ, and I read that in the classification of spiritual gifts they are placed before prophets (1 Cor. 12.28; Eph. 4.11), while interpreters occupy almost the lowest place. Why are you tormented with jealousy? Why do you inflame the minds of the ignorant against me? Wherever in translation I seem to you to go wrong, ask the Hebrews, consult their teachers in different towns. The words which exist in their Scriptures concerning Christ your copies do not contain. [From Jerome's Apology, Book II, Nicene and Post Nicene Fathers, Second Series, Vol 3.]

This is a fascinating passage. First, note that Jerome was correct in his statement that several New Testament passages follow the Hebrew meaning in distinction from the reading in the Septuagint. But it is curious that he believed the passage "For He shall be called a Nazarene" from Matthew 2.23 is a quotation from Isaiah 11.1 - it is not. That passage does not exist in any of our current texts - in Hebrew or in Greek. (Isaiah 11.1 does, however, contain the Hebrew word for branch, neser.) Similarly, the passage "Things which eye hath not seen, nor ear heard, nor have entered into the heart of man, which God hath prepared for them that love him" is not to be found in Isaiah 64.4, according to the Masoretes. Again, the passage "Rivers of living water shall flow out of his belly" which Jerome attributes to Proverbs 18.4 is not in our current Hebrew - though Proverbs 18.4 and Isaiah 58.11 both speak of water, there is no reference to that water's pouring out of anyone's belly. Did Jerome have access to a substantially different Hebrew source than we have today?

The other two examples Jerome provided to show how the Hebrew text enjoyed New Testament sanction are indeed absent from the Septuagint - see the list of similar passages. However, can Jerome have been ignorant of the far larger number of New Testament quotations from the Septuagint where the Greek version differs from the Hebrew? If New Testament warrant is the key determinant in deciding the source text to be employed in translation, the evidence fairly clearly supports the Septuagint over the Hebrew.

St. Augustine of Hippo was one of those who criticized Jerome's decision to make his translation into Latin out of the Hebrew. He was concerned about two issues: (1) that the new Latin translation would lead to divergences with the Greek-speaking part of the Church, and (2) that the translation would not be authoritative since Jerome's skill in the interpretation of Hebrew would be

questioned, and validated only with great difficulty.

> For my part, I would much rather that you would furnish us with a translation of the Greek version of the canonical Scriptures known as the work of the Seventy translators. For if your translation begins to be more generally read in many churches, it will be a grievous thing that, in the reading of Scripture, differences must arise between the Latin Churches and the Greek Churches, especially seeing that the discrepancy is easily condemned in a Latin version by the production of the original in Greek, which is a language very widely known; whereas, if any one has been disturbed by the occurrence of something to which he was not accustomed in the translation taken from the Hebrew, and alleges that the new translation is wrong, it will be found difficult, if not impossible, to get at the Hebrew documents by which the version to which exception is taken may be defended. And when they are obtained, who will submit, to have so many Latin and Greek authorities: pronounced to be in the wrong? Besides all this, Jews, if consulted as to the meaning of the Hebrew text, may give a different opinion from yours: in which case it will seem as if your presence were indispensable, as being the only one who could refute their view; and it would be a miracle if one could be found capable of acting as arbiter between you and them. [From Augustine of Hippo's, Letter LXXI, Nicene and Post-Nicene Fathers, First Series, Volume 1.]

It would perhaps be an interesting study to determine the extent to which using different Old Testament texts has contributed to the separation between East and West through the centuries. Clearly, Augustine's own reliance on a poor Latin translation of the book of Romans led him into erroneous conclusions regarding original sin.

Augustine went on to state his desire that Jerome would provide a fresh translation of the Old Testament into Latin from the Septuagint, since it "has no mean authority, seeing that it has obtained so wide circulation, and was the one which the apostles used, as is ... proved by looking to the text itself." In that statement, I think, it is clear that Augustine was correct. Yet Jerome was of a contrary opinion, stating "Wherever the Seventy agree with the Hebrew, the apostles took their quotations from that translation; but, where they disagree, they set down in Greek what they had found in the Hebrew. [Jerome's Apology, Book II.]" But that claim is manifestly false - unless Jerome's Hebrew text was radically different from what we possess today.

Jerome accused the Jews who translated the Septuagint of deliberately altering the Hebrew meaning in order to avoid offending or misleading the Ptolemaic king of Egypt for whom the work of translation was done. His desire, he stated, was to bring to light the underlying Hebrew meaning that had been repressed by those Jewish translators. Jerome thus lacked the near-ubiquitous suspicion of the Hebrew text shared by those who were in polemical combat with the Jews in the early centuries. He seemed to take the Hebrew text available to him at the time as verity. The notion that the Septuagint may have been based on a different underlying Hebrew - for which hypothesis the Dead Sea Scrolls furnish positive evidence (see the appendix) - seems never to have occurred to him.

One difficulty Jerome brought forth for those who would wish to prepare a translation into the Latin from the Septuagint, instead of the Hebrew, was the rarity of manuscripts that were not based on Origen's Hexapla edition. Origen had attempted to reconstruct the text of the Septuagint by comparing that text available to him with the Hebrew and other Greek translations. Following Origen's reconstructed Greek, Jerome had translated some of the canonical books into Latin. Augustine wrote to Jerome to ask him why he did not follow the same procedure in his new translation. Jerome replied:

> In another letter you ask why a former translation which I made of some of the canonical books was carefully marked with asterisks and obelisks, whereas I afterwards published a translation without these. You must pardon my saying that you seem to me not to understand the matter: for the former translation is from the Septuagint; and wherever obelisks are placed, they are designed to indicate that the Seventy have said more than is found in the Hebrew. But the asterisks indicate what has been added by Origen from the version of Theodotion. In that version I was translating from the Greek: but in the later version, translating from the Hebrew itself, I have expressed what I understood it to mean, being careful to preserve rather the exact sense than the order of the words. I am surprised that you do not read the books of the Seventy translators in the genuine form in which they were originally given to the world, but as they have been corrected, or rather corrupted, by Origen, with his obelisks and asterisks; and that you refuse to follow the translation, however feeble, which has been given by a Christian man, especially seeing that Origen borrowed the things which he has added from the edition of a man who, after the passion of Christ, was a Jew and a blasphemer. Do you wish to be a true admirer and partisan of the Seventy translators? Then do not read what you find under the asterisks; rather erase them from the volumes, that you may approve yourself indeed a follower of the ancients. If, however, you do this, you will be compelled to find fault with all the libraries of the Churches; for you will scarcely find more than one Ms. here and there which has not these interpolations.

The copies of the Septuagint then widely available, according to Jerome, were actually Origen's redaction - and perhaps the editorial symbols that would have allowed one to locate the true Septuagint reading were missing from many of the copies in the libraries. But clearly Jerome had access to copies which contained Origen's symbols - in fact, the Hexapla was still extant in Caesarea of Palestine at the time Jerome wrote. And Jerome, as is clear, had translated some books into Latin from a copy of the Septuagint containing Origen's symbols.

Origen's reconstruction of the Septuagint was thought necessary, apparently, because of the diversity of readings in the many copies in circulation. In fact, in addition to Origen's version, two other recensions of the Septuagint were prepared early in the fourth century: one by Lucian of Antioch, and the other by Hesychius of Egypt. The Hebrew then available to Jerome did not share the problem of multiple variant readings. This is perhaps the true reason why Jerome chose to translate from the Hebrew instead of the Greek. Yet, from Jerome's remarks earlier, we can only surmise that his Hebrew text was somewhat different from our own, or his knowledge of the Hebrew language was inexact.

(One hundred years ago, it was though that the fourth century uncial manuscript known as Vaticanus reflected a neutral Septuagint text - neutral in the sense that it is relatively uneffected by Origen, Lucian and Hesychius' efforts. Alexandrinus was said to show signs of both Origen and Lucian's revisions. But the frequent correspondence between Alexandrinus and the New Testament suggested that it preserved a more ancient text. At that time, no firm judgment of Sinaiticus had been formed. I do not know what the current state of scholarship is on this matter. In terms of printed editions of the Septuagint, the Complutensian Polyglot, printed in 1517, reflects the Lucianic recension to an extent, while the Aldine edition of 1519, the Hesychian. The Septuagint text used in the comparisons in this article is that of Sir Lawrence Brenton (1851). Brenton's text is based on Valpy's 1819 edition, which in turn depends upon the Sixtine edition of 1587. This last corresponds roughly with Vaticanus. Extensive use has also been made of Alfred Rahlfs'semi-critical edition of 1935, especially to identify variant readings.)

The difficulty involved in locating a relatively uniform source from which to translate should not be an overwhelming deterrent to translation. If it were, we would not have the New Testament in English today: variant readings in the multiple extant New Testament manuscripts have elicited several recensions of that text since Erasmus' time. So, though it was true that the Hebrew text had been standardized to an extent since the Septuagint was generated, and was thus likely to be more uniform than the Greek, these facts hardly justify abandoning the Old Testament of the apostles.

Contrast Origen's viewpoint with Jerome's. Though he was aware of numerous instances of divergence between the Septuagint readings and those of the Hebrew, yet his trust in God's providence prevented him from automatically assuming that the Greek version was in error. How could God have suffered His Church to use an erroneous version of scripture for the first two hundred years of Its existence?

> Again, through the whole of Job there are many passages in the Hebrew which are wanting in our copies, generally four or five verses, but sometimes, however, even fourteen, and nineteen, and sixteen. But why should I enumerate all the instances I collected with so much labor, to prove that the difference between our copies and those of the Jews did not escape me? In Jeremiah I noticed many instances, and indeed in that book I found much transposition and variation in the readings of the prophecies. Again, in Genesis, the words, "God saw that it was good," when the firmament was made, are not found in the Hebrew, and there is no small dispute among them about this; and other instances are to be found in Genesis, which I marked, for the sake of distinction, with the sign the Greeks call an obelisk, as on the other hand I marked with an asterisk those passages in our copies which are not found in the Hebrew. What needs there to speak of Exodus, where there is such diversity in what is said about the tabernacle and its court, and the ark, and the garments of the high priest and the priests, that sometimes the meaning even does not seem to be akin? And, forsooth, when we notice such things, we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things?

Indeed, Origen remained true to the Septuagint, but he also perceived great value in knowledge of the Hebrew, particularly in discussions with the Jews.

> In all these cases consider whether it would not be well to remember the words, "Thou shalt not remove the ancient landmarks which thy fathers have set." Nor do I say this because I shun the labor of investigating the Jewish Scriptures, and comparing them with ours, and noticing their various readings. This, if it be not arrogant to say it, I have already to a great extent done to the best of my ability, laboring hard to get at the meaning in all the editions and various readings; while I paid particular attention to the interpretation of the Seventy, lest I might to be found to accredit any forgery to the Churches which are under heaven, and give an occasion to those who seek such a starting-point for gratifying their desire to slander the common brethren, and to bring some accusation against those who shine forth in our community. And I make it my endeavor not to be ignorant of their various readings, lest in my controversies with the Jews I should quote to them what is not found in their copies, and that I may make some use of what is found there, even although it should not be in our Scriptures. For if we are so prepared for them in our discussions, they will not, as is their manner, scornfully laugh at Gentile believers for their ignorance of the true reading as they have them. [Origen, A Letter from Origen to Africanus, Ante-Nicene Fathers, Volume 4.]

We find the same regard for the Septuagint a few years earlier, in the second century, when we examine the writings of Sts. Irenaeus of Lyons and Justin Martyr. In his Against Heresies, Irenaeus discussed one point of contention between the Jews and Christians of his day over the Old Testament - the prophecy of the virgin in Isaiah 7.14:

> God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] "Behold, a young woman shall conceive, and bring forth a son," as Theodotion the Ephesian has interpreted, and Aquila of Pontus, both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvelous dispensation of God, and setting aside the testimony of the prophets which proceeded from God. For truly this prediction was uttered before the removal of the people to Babylon; that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humor, did put this interpretation upon these words. They indeed, had they been cognizant of our future existence, and that we should use these proofs from the Scriptures, would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal] life, and show that they who boast themselves as being the house of Jacob and the people of Israel, are disinherited from the grace of God. [From Irenaeus, Against Heresies, Book III, Chapter XXI, Ante-Nicene Fathers, Volume 1.]

Irenaeus argued that since the Jews themselves made this translation - which proves the deity of the Savior - long before the advent of Christ, it is free from bias; while their new translations (those of Aquila and Theodotion) are tainted by their hatred for Christianity. The extent of Irenaus' admiration for the Septuagint can be gauged from the following account of the history of the translation, which hints at divine involvement. This account differs somewhat from that given in The Letter of Aristeas, discussed in the Introduction:

> For before the Romans possessed their kingdom, while as yet the Macedonians held Asia, Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. And they - for at that time they were still subject to the Macedonians - sent to Ptolemy seventy of their elders, who were thoroughly skilled in the Scriptures and in both the languages, to carry out what he had desired. But he, wishing to test them individually, and fearing lest they might perchance, by taking counsel together, conceal the truth in the Scriptures, by their interpretation, separated them from each other, and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy, and each of them compared his own interpretation with that of every other, God was indeed glorified, and the Scriptures were acknowledged as truly divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, from beginning to end, so that even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this, - He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted, and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast all the words of the former prophets, and to re-establish with the people the Mosaic legislation.

Irenaeus, as Augustine did more than two centuries later, acknowledged that the witness of the New Testament authors is in favor of the Septuagint:

> Since, therefore, the Scriptures have been interpreted with such fidelity, and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt, where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord's descent [to earth], and came into being before the Christians appeared - for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted; - [since these things are so, I say,] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the Son of God. But our faith is steadfast, unfeigned, and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related; and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter, and John, and Matthew, and Paul, and the rest successively, as well as their followers, did set forth all prophetical [announcements], just as the interpretation of the elders contains them.

Thus, in Irenaeus' view, just as God preserved the Israelites through the time of famine safe in the land of Egypt, God kept his word safe in Alexandria though the instrumentality of unbiased Jewish translators.

Writing just a few years earlier than Irenaeus, Justin Martyr presented the same history of the Septuagint's production. Then he added:

> These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved, and having heard these things from the inhabitants, who had received them as part of their country's tradition, we now tell to you what you can also learn from others, and specially from those wise and esteemed men who have written of these things, Philo and Josephus, and many others. [From Justin's Hortatory Address to the Greeks, Ante-Nicene Fathers, Volume 1.]

Though he was willing to debate the Jews on the basis of their version of scripture, Justin alleged that the Jews had removed passages which he discovered only in the Septuagint.

In short, the vast majority of early Christian writers quoted extensively from the Septuagint, and some considered it a divinely inspired translation. St. Clement of Rome, writing in the first century, provides the earliest non-canonical example. It has been estimated that approximately half of his Old Testament quotations are directly from the Septuagint, the remainder being variations due to imperfect memory on the one hand and the use of a text closer to the second century Greek translations of Theodotion or Aquila on the other. Until the religious controversy with Christians arose, the Septuagint was held in very high regard by Jews also. Philo of Alexandria - who, with Irenaeus and Justin, believed that the seventy-two translators had miraculously produced identical translations though isolated in separate cells - and Josephus are eminent examples.

But it is also true that all the Fathers of the Church did not share an aversion to the Hebrew text. One can find examples where they consulted with those knowledgeable in Hebrew in order to gain a deeper understanding of the Biblical message. St. Basil the Great, for instance, in commenting on the text "the Spirit of God was borne upon the face of the waters" says:

> How then did the Spirit of God move upon the waters? The explanation that I am about to give you is not an original one, but that of a Syrian, who was as ignorant in the wisdom of this world as he was versed in the knowledge of the Truth. He said, then, that the Syriac word was more expressive, and that being more analogous to the Hebrew term it was a nearer approach to the scriptural sense. This is the meaning of the word; by "was borne" the Syrians, he says, understand: it cherished the nature of the waters as one sees a bird cover the eggs with her body and impart to them vital force from her own warmth. Such is, as nearly as possible, the meaning of these words - the Spirit was borne: let us understand, that is, prepared the nature of water to produce living beings: a sufficient proof for those who ask if the Holy Spirit took an active part in the creation of the world [The Hexaemeron, Homily II, Nicene and Post-Nicene Fathers, Second Series, Volume 8.]

Similarly, St. Gregory of Nyssa consulted Aquila and Symmachus' translations from an original very close to the Masoretic Hebrew to clarify the meaning of Genesis 1.2. (See his Hexaemeron.) When discussing the meaning of Proverbs 8.27, Gregory indicated a willingness to consult the Hebrew to ascertain the meaning of the word rendered "created" in the Septuagint [Against Eunomius, Book I, Nicene and Post-Nicene Fathers, Second Series, Volume 5, page 63]. Perhaps we should emulate the early Christians' faithfulness to the Septuagint - on the grounds that it is the Old Testament largely witnessed by the New - but temper that loyalty with appreciation for the current Hebrew text.

The claim, repeated above by Irenaeus and Augustine, that the New Testament authors relied upon the Septuagint, is examined in the second part of this article: The Septuagint in the New Testament.

The Septuagint in the New Testament

General Observations

The following table provides a summary overview of New Testament quotations from the Old Testament. Twenty-four Old Testament books, listed in the first column of the table - Genesis through Malachi - , are quoted in sixteen New Testament books - Matthew through 2 Peter -, named in the top row. The row inblue provides the total number of quotations from the Old Testament in each New Testament book. In addition, this line shows the total of all verses in the Old Testament books quoted, the total number of quotations (320), and the frequency of quotations for those books taken as a whole. Thus, for the 24 Old Testament books listed, the average frequency of quotations is 18.0 per every thousand verses. Of course, if the entire Old Testament were taken into account, the quotation frequency would be much lower. To include verse counts from books not quoted (Joshua, Judges, 1 & 2 Chronicles, etc.) would, however, ensnare us in the question of the Old Testament canon, which is outside the scope of the present investigation.

As a guide to reading the table, note that the book of Genesis has 1508 verses and is quoted 31 times in the New Testament. The number of quotations from Genesis, divided by the number of verses in that book and multiplied by 1000, yields 20.6 - implying that Genesis was a bit more poppular with New Testament authors than the average Old Testament book. Continuing along the "Genesis" row, we see that four of these quotations appear in the book of Acts, and nine in Romans. Looking along the columns, observe that the book of John quotes the Old Testament only 14 times - the least of any gospel. John quotes the Psalms 7 times, Isaiah 4 times, and Zechariah twice. (Fractional quotations will be explained shortly.)

Table 1: Quotations Overview

Book	# of verses	# of quot.	Quot. freq.	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Total	**17764**	**320**	**18**	**54**	**27**	**26**	**14**	**40**	**61**	**17**	**10**	**10**	**5**	**1**	**1**	**37**	**4**	**12**	**1**
Genesis	1508	31	20.6	2	2	-	-	4	9	2	-	4	1	-	-	6	1	-	-
Exodus	1213	31.33	25.8	4.33	3	2.5	0.5	11	3	1	1	-	0.5	-	-	3	0.5	1	-
Leviticus	859	15.33	17.8	3.83	2	2	-	1	2	-	0.5	2	-	-	-	-	1	1	-
Numbers	1288	2	1.5	0.5	-	-	0.5	-	-	-	-	-	-	-	1	-	-	-	-
Deut.	927	43.33	46.8	10.3	6.5	5.5	-	3	7	2	1	2	0.5	1	-	4	0.5	-	-
1 Samuel	810	1	1.2	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-
2 Samuel	694	2.5	3.6	-	-	-	-	-	0.5	-	1	-	-	-	-	1	-	-	-
1 Kings	816	2	2.5	-	-	-	-	-	2	-	-	-	-	-	-	-	-	-	-
Job	1070	2	1.9	-	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-
Psalms	2461	76.5	31.1	9	5	7	7	11	12.5	3	2	-	2	-	-	16	-	2	-
Proverbs	915	6	6.6	-	-	-	-	-	1	-	-	-	-	-	-	1	1	2	1
Isaiah	1292	65.5	50.7	11	4.5	6	4	5	18	6	2	1	-	-	-	2	-	6	-
Jeremiah	1364	5	3.7	1	-	-	-	-	-	1	1	-	-	-	-	2	-	-	-
Ezekiel	1273	1.5	1.2	-	-	-	-	-	-	-	1.5	-	-	-	-	-	-	-	-
Daniel	356	5	13.7	2	2	1	-	-	-	-	-	-	-	-	-	-	-	-	-
Hosea	186	7	37.6	3	-	1	-	-	2	1	-	-	-	-	-	-	-	-	-
Joel	73	2	27.4	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-
Amos	146	2	13.7	-	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-
Jonah	48	1	20.8	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Micah	105	2	19	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Habakkuk	56	4	71.4	-	-	-	-	1	1	-	-	1	-	-	-	1	-	-	-
Haggai	38	1	26.3	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-
Zechariah	211	7	33.2	3	1	-	2	-	-	-	-	-	1	-	-	-	-	-	-
Malachi	55	4	72.7	1	1	1	-	-	1	-	-	-	-	-	-	-	-	-	-

Some additional remarks about the table: (1) the reader may notice that fractional quotations are listed. The reason for this is that in cases such as Matthew 5.33 and 5.38, multiple Old Testament books contain the same quotation. Since it is impossible to tell which book is being quoted, each is given partial credit. For instance, Matthew may have had Exodus 21.24, Leviticus 19.12 or Deuteronomy 19.21 in mind in Matthew 5.38. Each Old Testament book is thus given one-third credit.

(2) The verse count for each book is based on the Authorized Version. The Septuagint will have different verse counts for some of these books. It was my judgment that the variation in book length between the Septuagint and Hebrew-based English translations would be an insignificant factor. The greatest discrepancies will be for Jeremiah, Daniel and Job, books not particularly popular with New Testament authors.

(3) Many of these 320 distinct quotations are of the same Old Testament passage. For instance, each time the author of the book of

Hebrews quotes Psalm 95.7, it is counted as a separate citation.

Notice that fifteen Old Testament books from the Hebrew canon are not quoted at all: Joshua, Judges, Ruth, 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Lamentations, Obadiah, Nahum, and Zephaniah.

Of those that are quoted, Psalms and Isaiah are the most popular, followed by Deuteronomy and Exodus. These four books show good strength of usage across the span of New Testament books. Eighty-two percent of all Old Testment quotations are from just six books: Genesis, Exodus, Leviticus, Deuteronomy, Psalms and Isaiah.

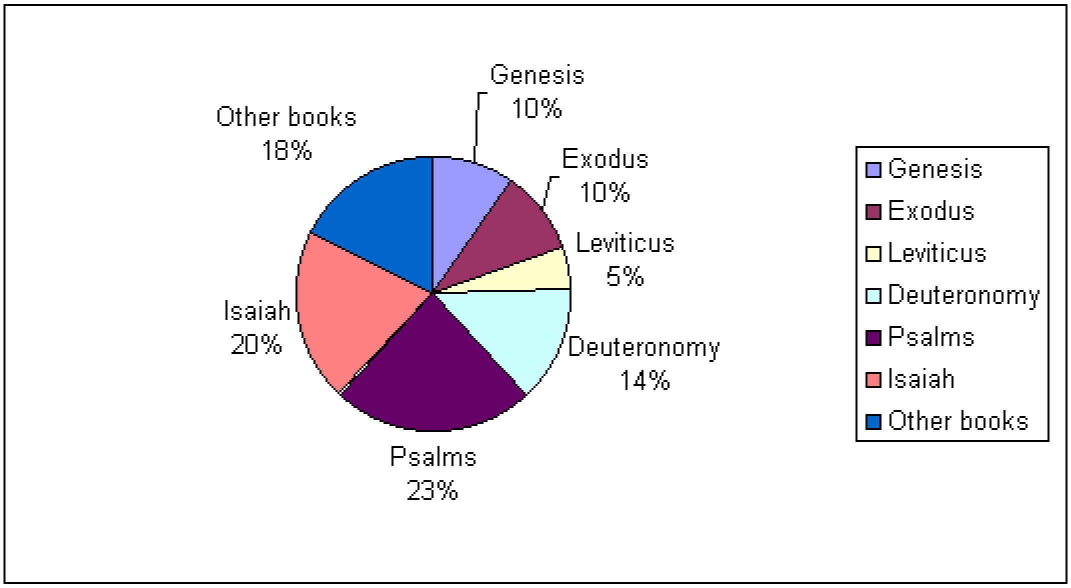


Figure 1: Distribution of Quotations from Old Testament Books

If the size of the Old Testament books is taken into account, one realizes that the tiny works of Malachi and Habakkuk were very rich with meaning for the New Testament authors. When popularity is measured in this way, Isaiah and Deuteronomy come in third and fourth respectively. Hosea is fifth and Zechariah sixth.

Other observations: almost 1/3 of the quotations in Romans are from Isaiah, while 43% of the quotations in Hebrews are from Psalms. Matthew and Luke rely on the books of the Law for almost 40% of their quotes (this jumps to 50 % with Mark), but John avoids the Torah almost completely, concentrating instead on Psalms, Isaiah and Zechariah.

Ezekiel, a relatively large book, is quoted only one and one-half times in the New Testament. It has the lowest quotation frequency for any book actually referenced.

Agreement with the Septuagint

Methodology

The basic set of quotations for this study was furnished by the "Index of Quotations" in Aland, Karavidopoulos, Martini and Metzger's The Greek New Testament, Fourth Revised Edition, published by the United Bible Societies. Hereafter, I will refer to this source as UBS. I was unable, however, to see any connection between 2 Samuel 7.8 and 2 Corinthians 6.18, listed in UBS as a quotation, so I deleted this item from the set. Two additional exceptions: UBS presents Mt 21.5 as a single quotation from two sources - Isaiah 62.11 and Zechariah 9.9. It seems clear, however, that this should be viewed as two non-overlapping quotations, since Isaiah 62.11 simply provides an opening phrase which the quotation from Zechariah follows. In addition, UBS views Luke 4.18-19 as a quotation from Isaiah 61.1 alone. However, since Luke has introduced a line from Isaiah 58.6 into the midst of that quotation, I have followed suit.

I must say that several of the quotations in the Index hardly seem like quotations at all. In addition, several passages which seem fairly clearly to be quotations (Daniel 11.31/12.11 in Matthew 24.15/Mark 13.14; Isaiah 66.24 in Mark 9.48; Sirach 4.1 in Mark 10.19; Jeremiah 11.7 in Mark 11.17; Isaiah 53.12 in Mark 15.28; Malachi 4.5-6 in Luke 1.17; Psalm 62.12/Psalm 24.12 in Romans 2.6; Isaiah 8.12 in 1 Peter 3.14; Psalm 2.8, 9 in Revelation 2.27; Isaiah 22.22 in Revelation 3.7; and others) are missing from the Index. I was tempted to scrub the list of quotations of questionable entries (Deuteronomy 25.5 is a good example) and augment it with more worthy ones. However, employing an objective set of quotations provided by an outside source bolsters the objectivity of the work. In addition, the questionable quotations and the candidates for inclusion appear not to influence the overall conclusions in any significant way.

For each quotation, I have prepared a side-by-side comparison of the New Testament and Septuagint Greek texts. To add clarity, and to provide an opportunity to assess agreement with the Masoretic Hebrew text, I supplemented this primary Greek comparison with Brenton's English translation of the Septuagint, and the Old and New Testament passages in the English of the 1901 American

Standard Version. My own comments appear at the bottom of each page. The comparison format is described in more detail here.

(One word of caution: I am no expert in Greek. With tools such as those provided at the Perseus Project web site, I can translate New Testament and Septuagint passages. However, I have little to no familiarity with Hebrew. Thus, I have relied on a variety of translations - and the definitions given in Young's Analytical Concordance - to assess the meaning of the Masoretic text.)

As I proceeded to prepare side-by-side comparisons for the quotations, I noticed a tendency on the part of New Testament authors to deviate from the exact wording of the Septuagint, though they often kept the same sense, or applied the text in a novel way. For instance, they would change the person and/or number of a verb to suit their purposes. Strictly speaking, these were usually deviations from both the Hebrew and the Septuagint; thus, these deviations seemed of no consequence in the evaluation of the influence of the Septuagint on the New Testament. However, there were cases where the Septuagint and the Hebrew differed in meaning, and the New Testament followed one against the sense of the other.

I determined, therefore, to categorize the comparisons in two separate ways. First, I would assess the meaning of the texts, and evaluate the degree of agreement: where the Septuagint and the Masoretic text differ in meaning, did the New Testament author follow the sense of the Septuagint against the Hebrew, or did he follow the Hebrew against he Septuagint? Second, I would assess the degree to which the New Testament author employed poetic license in his use of the Septuagint.

Assessment of Agreement in Meaning

The New Testament authors show a clear preference for the Septuagint over Masoretic readings. The following table provides a selection of thirty of the more significant New Testament deviations toward the Septuagint. The second column shows the New Testament wording, and the rightmost column has the wording from the Hebrew Old Testament. In each case, the New Testament author is true to the Septuagint. Underlining is used to highlight differences between Hebrew and Greek. All quotations are from the Revised Standard Version.

Table 2: Sample New Testament Quotations of the Septuagint

New/Old Testament Ref	New Testament/Septuagint	Old Testament/Masoretic Text
Matthew 1.23/ Isaiah 7.14	"Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us).	Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.
Matthew 12.21/ Isaiah 42.4	"and in his name will the Gentiles hope."	and the coastlands wait for his law.
Matthew 13.14-15/ Isaiah 6.9-10	"For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed"	Make the heart of this people fat, and their ears heavy, and shut their eyes
Matthew 15.8-9/ Isaiah 29.13	"in vain do they worship me, teaching as doctrines the precepts of men."	and their fear of me is a commandment of men learned by rote
Matthew 21.16/ Psalm 8.2	"Out of the mouths of babes and sucklings thou hast brought perfect praise"	by the mouths of babes and infants thou hast founded a bulwark
Luke 3.4-6/ Isaiah 40.3-5	"and all flesh shall see the salvation of God."	and all flesh shall see it together
Luke 4.18-19/ Isaiah 61.1-2	"to proclaim release to the captives and recovering of sight to the blind"	to proclaim liberty to the captives, and the opening of the prison to those who are bound
Acts 7.42-43/ Amos 5.25-27	"And you took up the tent of Moloch, and the star of the god Rephan, the figures which you made to worship"	You shall take up Sakkuth your king, and Kaiwan your star-god, your images, which you made for yourselves
Acts 8.32-33/ Isaiah 53.7-8	"In his humiliationjustice was denied him, Who can describe his generation? For his life is taken up from the earth."	By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living
Acts 13.41/ Habakkuk 1.5	"Behold, you scoffers, and wonder, and perish"	Look among the nations, and see; wonder and be astounded
Acts 15.16-17/ Amos 9.11-12	"that the rest of men may seek the Lord, and all the Gentiles who are called by my name"	that they may possess the remnant of Edom and all the nations who are called by my name
Romans 2.24/ Isaiah 52.5	"The name of God is blasphemedamong the Gentiles because of you."	Their rulers wail, says the LORD, and continually all the day my name is despised
Romans 9.27-28/ Isaiah 10.22-23	Though the number of the sons of Israel be as the sand of the sea, only a remnant of them shall be saved"	For though your people Israel be as the sand of the sea, only a remnant of them will return
Romans 10.20/ Isaiah 65.1	"I have shown myself to those who did not ask for me"	I was ready to be sought by those who did not ask for me

Matthew relies on the Septuagint for the assertion that the Messiah's mother was to be a virgin (Matthew 1.23). Jesus himself follows

New/Old Testament Ref	New Testament/Septuagint	Old Testament/Masoretic Text
Romans 11.9-10/ Psalm 69.22	"Let their table become a snare and a trap, a pitfall and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs for ever."	Let their own table before them become a snare;let their sacrificial feasts [Heb. - for security] be a trap. Let their eyes be darkened, so that they cannot see; and make their loins tremble continually
Romans 11.26-27/ Isaiah 59.20-21	"The Deliverer will come from Zion, he will banish ungodliness from Jacob"	And he will come to Zion as Redeemer, to those in Jacob who turn from transgression
Romans 11.34/ Isaiah 40.13	"For who has known the mind of the Lord, or who has been his counselor?"	Who has directed the Spirit of the LORD, or as his counsellor instructed him?
Romans 15.12/ Isaiah 11.10	"The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope."	the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek
Heb 1.6/ Deut. 32.43	"Let all God's angels worship him."	*The MT omits this quotation*
Heb 2.6-8/ Psalm 8.4-6	"Thou didst make him a little lower than the angels"	thou hast made him a little less than God
Heb 2.13/ Isaiah 8.17	"I will put my trust in him."	I will hope in him
Heb 3.15/ Psalm 95.7-8	"Today, when you hear his voice, do not harden your hearts as in the rebellion."	O that today you would hearken to his voice! Harden not your hearts, as at Meribah
Heb 8.8-12/ Jer. 31.31-34	"for they did not continue in my covenant, and so I paid no heed to them, says the Lord"	my covenant which they broke, though I was their husband, says the LORD
Heb 10.5-7/ Psalm 40.6-8	"Sacrifices and offerings thou hast not desired; but a body hast thou prepared for me"	Sacrifice and offering thou dost not desire; but thou hast given me an open ear
Heb 10.37-38/ Hab 2.3-4	"and if he shrinks back, my soul has no pleasure in him."	Behold, he whose soul is not upright in him shall fail [Heb. - is puffed up]
Heb 11.21/ Genesis 47.31	"By faith Jacob ... bowingin worship over the head of his staff."	Then Israel bowed himself upon the head of his bed
Heb 12.5-6/ Prov 3.11-12	"For the Lord disciplines him whom he loves, and chastises every son whom he receives."	for the LORD reproves him whom he loves, as a father the son in whom he delights
James 4.6/ Prov 3.34	"God opposes the proud, but gives grace to the humble."	Toward the scorners he is scornful, but to the humble he shows favor
1 Pet 2.22/ Isaiah 53.9	He committed no sin; no guile was found on his lips	although he had done no violence, and there was no deceit in his mouth
1 Pet 4.18/ Prov 11.31	"If the righteous man is scarcely saved, where will the impious and sinner appear?"	If the righteous is requited on earth, how much more the wicked and the sinner!

the traditional Septuagint wording in condemning the Pharisees' traditions (Matthew 15.8-9). The Septuagint clearly prophesies that Jesus will heal the blind (Luke 4.18-19) - but the Masoretic text is more obscure. The Septuagint foretold that the Messiah's death would be unjust (Acts 8.32-33) and that the Gentiles would seek the Lord (Acts 15.16-17). The Hebrew has the nations being "possessed" along with Edom. Paul knows that a remnant of Israel will be saved because he was reading the Old Testament in Greek (Romans 9.27-28). Perhaps if his topic were the return to the Holy Land and not salvation, he would have found the Hebrew reading more suitable. Following the Greek, he knows that the Messiah will conquer his people's sin - not that he would come to those who had already cleansed themselves from sin, as the Hebrew would have it (Romans 11.26-27). Paul's thought that Jesus would rule the Gentiles also depends on a Septuagint reading (Romans 15.12). The author of the book of Hebrews - to prove the deity of Christ - proclaims the truth that Jesus is worshipped by all the angels of God (Hebrews 1.6). But the Hebrew Old Testament does not contain that verse. Also on the basis of the Greek Old Testament, that author asserts that the incarnation was prophecied (Hebrews 10.5-7) - that Jesus would have a body, which he would offer for our sanctification (Hebrews 10.10). The Masoretic text at this point stresses auditory capability. Finally, where the Masoretic text described a nonviolent suffering servant, the Septuagint prophesied a sinless Messiah (1 Peter 2.22).

The Table of Quotations in New Testament Order contains a column entitled "Meaning." Some quotations are annotated in this column with a "J," an "H" or a "D." A "J" indicates that the quotation agrees with the Septuagint agains the sense of the Masoretic text, an "H" that the quotation supports the Hebrew sense against the Septuagint. The quotation is marked by a "D" when the quotation disagrees in meaning with both the Septuagint and the Hebrew. The following table summarizes the disagreement of the New Testament with the Septuagint as a source. The general structure of the table is the same as Table 1 above. For each New Testament book, the number of quotations from each Old Testament book is shown, but the number of times the New Testament reading differs in meaning from the Septuagint text - both "H" and "D" readings - is also indicated. Thus, Matthew differs in sense from the Septuagint 9 times out of 54 quotations. Three of these disagreements occur when Matthew quotes from Isaiah. Looking along the rows, note that Deuteronomy is quoted against the sense of the Septuagint 7 times, two of these quotations occurring in the book of Romans.

Table 3: Instances where the New Testament Differs in Meaning from the Septuagint

Book	# of quot.	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Total	22.5/320	9/54	3/27	2/26	1/14	0/40	3.5/61	2/17	0/10	0/10	0/5	0/1	0/1	1/37	0/4	1/12	0/1
Genesis	0/31	0/2	0/2	-	-	0/4	0/9	0/2	-	0/4	0/1	-	-	0/6	0/1	-	-
Exodus	0/31.33	0/4.33	0/3	0/2.5	0/0.5	0/11	0/3	0/1	0/1	-	0/0.5	-	-	0/3	0/0.5	0/1	-
Leviticus	0/15.83	0/3.83	0/2	0/2	-	0/1	0/2	-	0/0.5	0/2	-	-	-	-	0/1	0/1	-
Numbers	0/2	0/0.5	-	-	0/0.5	-	-	-	-	-	-	-	0/1	-	-	-	-
Deut.	7/43.33	1/10.3	2/6.5	1/5.5	-	0/3	2/7	0/2	0/1	0/2	0/0.5	0/1	-	1/4	0/0.5	-	-
1 Samuel	0/1	-	-	-	-	0/1	-	-	-	-	-	-	-	-	-	-	-
2 Samuel	0/2.5	-	-	-	-	-	0/0.5	-	0/1	-	-	-	-	0/1	-	-	-
1 Kings	0/2	-	-	-	-	-	0/2	-	-	-	-	-	-	-	-	-	-
Job	2/2	-	-	-	-	-	1/1	1/1	-	-	-	-	-	-	-	-	-
Psalms	1/76.5	1/9	0/5	0/7	0/7	0/11	0/12.5	0/3	0/2	-	0/2	-	-	0/16	-	0/2	-
Proverbs	0/6	-	-	-	-	-	0/1	-	-	-	-	-	-	0/1	0/1	0/2	0/1
Isaiah	5.5/65.5	3/11	0/4.5	0/6	0/4	0/5	0.5/18	1/6	0/2	0/1	-	-	-	0/2	-	1/6	-
Jeremiah	0/5	0/1	-	-	-	-	-	0/1	0/1	-	-	-	-	0/2	-	-	-
Ezekiel	0/1	-	-	-	-	-	-	-	0/1.5	-	-	-	-	-	-	-	-
Daniel	0/5	0/2	0/2	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-
Hosea	1/7	1/3	-	0/1	-	-	0/2	0/1	-	-	-	-	-	-	-	-	-
Joel	0/2	-	-	-	-	0/1	0/1	-	-	-	-	-	-	-	-	-	-
Amos	0/2	-	-	-	-	0/2	-	-	-	-	-	-	-	-	-	-	-
Jonah	0/1	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Micah	1/2	1/2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Habakkuk	0/4	-	-	-	-	0/1	0/1	-	-	0/1	-	-	-	0/1	-	-	-
Haggai	0/1	-	-	-	-	-	-	-	-	-	-	-	-	0/1	-	-	-
Zechariah	2/7	1/3	0/1	-	1/2	-	-	-	-	-	0/1	-	-	-	-	-	-
Malachi	3/4	1/1	1/1	1/1	-	-	0/1	-	-	-	-	-	-	-	-	-	-

The following two tables summarize these results, providing percentage agreement for each Old Testament and New Testament book. For instance, Zechariah is quoted 7 times, 5 of which are in agreement with the meaning of the Septuagint text. Thus, the New Testament follows the Septuagint's version of Zechariah 71.4% of the time. Similarly, Luke follows the Septuagint in 24 of 26 passages, for a percentage agreement = 92.3.

Table 4: Percentage Agree-ment by Old Testament Book

Genesis	100
Exodus	100
Leviticus	100
Numbers	100
Deuteronomy	83.8
1 Samuel	100
2 Samuel	100
1 Kings	100
Job	0
Psalms	98.7
Proverbs	100
Isaiah	91.6
Jeremiah	100
Ezekiel	100
Daniel	100
Hosea	85.7
Joel	100
Amos	100
Jonah	100
Micah	50
Habakkuk	100
Haggai	100
Zechariah	71.4
Malachi	25
Total	93

Other conclusions can be drawn. Considering the New Testament as comprised of the synoptic gospels, John, Acts, Paul's epistles, Hebrews, and the catholic epistles, the following agreement percentages are found:

Synoptic gospels - 86.9

John - 92.9

Acts - 100

Paul's epistles - 94.2

Hebrews - 97.3

Catholic epistles - 94.1

If we group Luke's writings, Luke and Acts, we find an agreement rate of 97%. Clearly, the gospels tend to diverge from the Septuagint most frequently, with Matthew showing the most disagreement.

Looking instead at the source books, the agreement between the New Testament and the Septuagintal versions of Job, Micah and Malachi is quite poor.

Perhaps the most impressive aspect of Table 4 relates to the excellent agreement for Genesis, Exodus and Psalms, with almost 139 quotations drawn from these three books, and only one disagreement.

Overall, the agreement in sense between the New Testament and the Septuagint is 93%. This compares favorably with the rate of agreement between the New Testament quotations and the Hebrew Old Testament, 68%. An analysis of the degree of agreement between the Hebrew Old Testament and New Testament quotations - similar to that just presented for the Septuagint - may be viewed below

Table 5: Percentage Agree-ment by New Testament Book

Matthew	83.3
Mark	88.9
Luke	92.3
John	92.9
Acts	100
Romans	94.3
1 Cor	88.2
2 Cor	100
Galatians	100
Ephesians	100
1 Timothy	100
2 Timothy	100
Hebrews	97.3
James	100
1 Peter	91.7
2 Peter	100
Total	93

Figure 2 compares the results presented in Table 4 with similar results comparing agreement between the New Testament and the Masoretic text. Septuagint results are presented in blue, while those for the Masoretic text are in red. Note in particular the tendency of the New Testament authors to disagree with the Masoretic version of Isaiah.

In fact, among all the books quoted from most frequently - Genesis, Exodus, Leviticus, Deuteronomy,, Psalms and Isaiah - the Septuagint does better than the Masoretic text.

Masoretic readings are preferred by the New Testament authors when they reference Job, Zechariah and Malachi. It is understandable, therefore, that Jerome, in his critiques of the Septuagint, emphasized passages from Hosea and Zechariah to support his contention that the New Testament authors diverged from the Septuagint whenever the Greek departed in meaning from the Hebrew. Evidently, he was embarrassed by the Septuagint - and this embarrassment blinded him to the New Testament's preference to that version. "It would be tedious now to enumerate, what great additions and omissions the Septuagint has made, and all the passages which in church-copies are marked with daggers and asterisks [symbols indicating words present in the Greek but absent in the Hebrew, and vice versa]. The Jews generally laugh when they hear our version of this passage of Isaiah, 'Blessed is he that hath seed in Zion and servants in Jerusalem [Is. 31.9].' In Amos also ... But how shall we deal with the Hebrew originals in which these passages and others like them are omitted, passages so numerous that to reproduce them would require books without number? [Letter LVII]" One wonders whether Jerome would have been able to overcome this evident social pressure against the Greek version if he had been aware of the diversity of the ancient Hebrew texts.

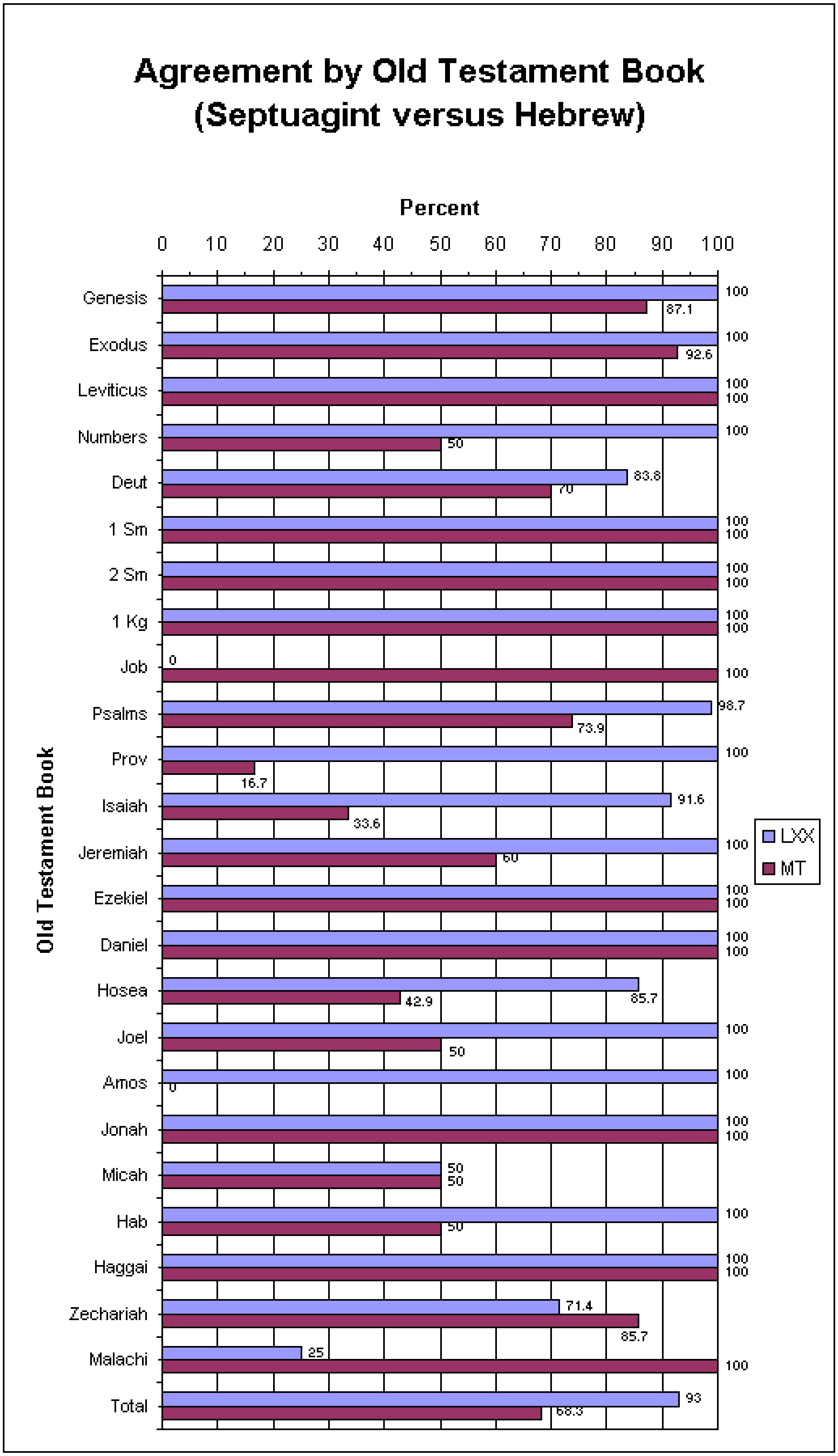


Figure 2: Agreement by Old Testament Book (Septuagint versus Hebrew)

Similar results are presented by New Testament book immediately below.

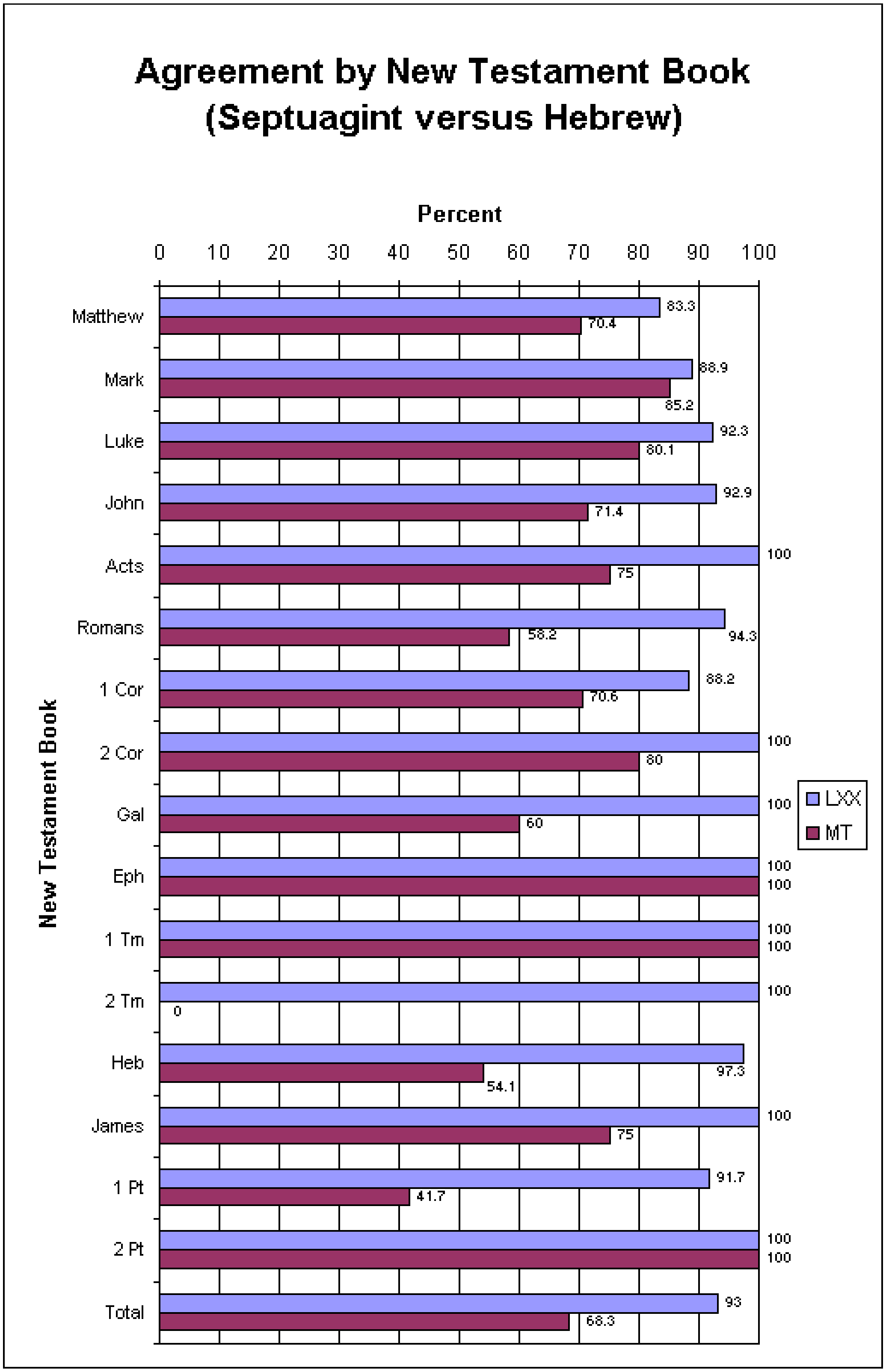


Figure 3: Agreement by New Testament Book (Septuagint versus Hebrew)

As a rule, each New Testament author agrees with the Septuagint translators more frequently than with the Massoretes. The most striking contrasts are in John's gospel, Acts, Romans, Galatians, Hebrews, James and 1 Peter.

Although, as noted above, the disagreement with the Septuagint is most pronounced in the synoptic gospels, these diverge from the Masoretic text even more strongly than they do from the Septuagint. This is not at all what one would have expected from reading Jerome's Lives of Illustrious Men. "Matthew, also called Levi, apostle and aforetimes publican, composed a gospel of Christ at first

published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having this volume described to me by the Nazarenes of Borea, a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Saviour quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew." The reader can himself test the verity of this statement directly or by consulting Figure 3, which shows that even Matthew preferred the Septuagint to the Hebrew.

Presentation of New Testament Divergences from the Septuagint

Table 6: New Testament Quotations in Agreement with the Hebrew Against the Sense of the Septuagint

New/Old Testament Ref	New Testament/Masoretic Text	Septuagint
Matt 2.15/ Hosea 11.1	"Out of Egypt have I called my son."	out of Egypt have I called his children.
Matt 11.10/ Malachi 3.1	"Behold, I send my messenger before thy face, who shall prepare thy way before thee."	Behold, I send forth my messenger, and he shall survey the way before me.
John 19.37/ Zech. 12.10	"They shall look upon him whom they have pierced."	They shall look upon me, because they have mocked me.
Rom 9.33/ Isaiah 8.14	"a stumbling stone and a rock of offense"	a stumbling stone, neither against the falling of a rock
Rom 11.35/ Job 41.11	"Or who has given a gift to him that he might be repaid."	or who will resist me, and abide
1 Cor 3.19/ Job 5.13	"He catches the wise in their craftiness"	who takes the wise in their wisdom

For completeness, I present here a table (similar to Table 2 above) showing those instances where the New Testament follows the Hebrew sense against the Septuagint. Two of these, Malachi 3.1 (3 times) and Isaiah 8.14 (twice), are quoted by several New Testament authors. Since Romans 9.33/Isaiah 8.14 is counted as half a quotation, the New Testament follows the Hebrew against the sense of the Septuagint 8.5 times.

As with Table 2, the quotations from the New Testament in Table 6 are from the Revised Standard Version. The Septuagint column is from Brenton's translation, as it is in the following.

The following table depicts occasions where the New Testament diverges in meaning from both the Hebrew of the Massoretes and the Septuagint. Underlined type is used to indicate discrepancies in meaning. Bold indicates the words so colored are omitted from the New Testament quotation. Certain words are italicized in Mark 12.29-30 to facilitate comparison. The translations in both the New Testament and Masoretic Text columns are from the Revised Standard Version.

Table 7: New Testament Quotations in Disagreement with the Hebrew and the Septuagint

New/Old Testament Reference	New Testament	Septuagint	Masoretic Text
Matt 2.6/ Micah 5.2	"And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel."	And thou, Bethleem, house of Ephratha, art few in number to be reckoned among the thousands of Juda; yet out of thee shall one come forth to me, to be a ruler of Israel	But you, O Bethlehem Ephrathah,who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel
Matt 4.15-16/ Isaiah 9.1-2	"The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles - the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned"	O land of Zebulun, land of Nephthalim, and the rest inhabiting the sea-coast, and the land beyond the Jordan, Galilee of the Gentiles. O people walking in darkness, behold a great light: ye that dwell in the region and shadow of death, a light shall shine upon you	the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.
Matt 8.17/ Isaiah 53.4	"He took our infirmities and bore our diseases"	He bears our sins, and is pained for us	Surely he has borne our griefs and carried our sorrows
Matt 12.18-20/ Isaiah 42.1-3	"Behold, my servant whom I have chosen, my beloved with whom I am well pleased. I will put my Spirit upon him, and he shall proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will any one hear his voice in the streets; he will not break a bruised reed or quench a smoldering wick, till he brings justice to victory; and in his name will the Gentiles hope."	Jacob is my servant, I will help him; Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up his voice, nor shall his voice be heard without. A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgement to truth. **He shall shine out, and shall not be discouraged, until he shall have set judgment on the earth**: and in his name shall the Gentiles trust.	Behold, my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him, he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. **He will not fail or be discouraged till he has established justice in the earth**; and the coastlands will wait for his law
Matt 13.35/ Psalm 78.2	"I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."	I will open my mouth in parables: I will utter dark sayings which have been from the beginning	I will open my mouth in a parable; I will utter dark sayings from of old
Matt 22.37/ Deut 6.5	"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."	And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength	and you shall love the LORD your God with all your heart, and with all your soul, and with all your might
Matt 27.9-10/ Zech 11.12-13	"And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."	And they weighed for my price thirty pieces of silver. And the Lord said to me, Drop them into the furnace, and I will see if it is good metal, as I was proved for their sakes. And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord.	And they weighed out as my wages thirty shekels of silver. Then the LORD said to me, "Cast into the treasury" - the lordly price at which I was paid off by them. So I took the thirty pieces of silver and cast them into the treasury in the house of the LORD.

All together, there are 14 such instances in the New Testament (the additional 3 being duplicates of quotations presented in Table 8). The distribution is as follows: Matthew (7), Mark (2), Luke (1), Romans (2), 1 Corinthians (1) and Hebrews (1). These 14 instances, together with the 8.5 from Table 7, tally to 22.5 cases where the New Testament disagrees with the sense of the Septuagint (see Table 3 above).

Assessment of theAgreement in Wording between the New Testament and the Septuagint

In the previous section, the agreement in meaning between New and Old Testament passages was evaluated. In the following, the precision of agreement in wording will be examined. As is expected, the percentage of quotations with exact or near exact duplication in wording is lower than the percentage agreeing in sense or intention. Jerome (Letter LVII), after reviewing passages such as those in Table 8 above, remarked: "From all these passages it is clear that the apostles and evangelists in translating the old testament scriptures have sought to give the meaning rather than the words, and that they have not greatly cared to preserve forms or constructions, so long as they could make clear the subject to understanding." While it is true that these authors did not feel rigorous fidelity in quotation was a requirement, the degree to which "forms or constructions" in the Septuagint were preserved in the New Testament is remarkable.

The table of quotations in New Testament order includes a column labelled with the following letters:

P - perfect or near-perfect quotation from the Septuagint - only minor differences, such as word order, articles, inconsequential pronouns, etc.

S - perfect but some words replaced with synonymns (example - Romans 9.17) or with words of related meaning.

O - the New Testament omits portions of the Septuagint text - ellipsis (example - Mark 7.6-7).

L - poetic license employed by the New Testament author: a portion of the Septuagint is replaced or reconstructed (example - Hebrews 10.5-7).

A - the New Testament author augments the Septuagint with additional wording (example - Romans 11.9-10).

F - fragmentary (some words in common - replacements as frequent or more so).

E - few to no words in common (empty set).

Perfect (P) quotations and those simply involving an ellipsis (O) show the highest fidelity to the Septuagint, while the other end of the spectrum is represented by cases where few to no common words can be found (E) or where the same words appear, but in a fragmentary fashion (F). In between are the cases of poetic license (L) and those where liberty of a more restrained form has been taken - through the use of synonymns (S) and by the augmentation (A) of the Old Testament wording with an idea foreign to the literal sense of the text.

Examples of these last three are perhaps in order. Malachi 3.1 is an example of an "L" - the New Testament author, following the sense of the Masoretic text - replaces the idea of the messenger surveying the way of the Messiah with that of preparation. Another example of an "L" is provided by 1 Corinthians 3.20/Psalm 94.11. There, "the Lord knows the thoughts of men" is altered to "the Lord knows the thoughts of the wise."

As an example of the New Testament authors' use of synonymns (S), consider Galatians 4.30/Genesis 21.10. The Septuagint translates as, "Cast out this bondwoman and her son, for the son of this bondswoman shall not inherit with my son Isaac." Paul has transformed this to read, "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman."

Augmentation (A) is seen in, for instance, in Acts 2.17-21/Joel 2.28-32. Luke appends the words "and they shall prophesy" to the quotation "Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit."

The following table shows the distribution of quotations among the various categories (with P and O taken together) for the New Testament books. The distributions are shown in terms of percentage of quotations for each book in each category.

Table 8: Categorization of the Fidelity of New Testament Quotations of the Septuagint

Book	P&O	A	S	L	F	E
Matthew	61.1	1.9	7.4	14.8	9.2	5.6
Mark	55.6	9.3	5.5	22.2	3.7	3.7
Luke	69.2	1.9	1.9	23.1	0	3.9
John	46.4	0	3.6	35.8	7.1	7.1
Acts	60	5	5	25	5	0
Romans	73.8	3.3	2.5	17.2	1.6	1.6
1 Corinthians	47	5.9	11.8	23.6	11.7	0
2 Corinthians	50	5	10	25	10	0
Galatians	80	0	20	0	0	0
Ephesians	80	0	0	20	0	0
1 Timothy	100	0	0	0	0	0
2 Timothy	50	0	50	0	0	0
Hebrews	71.6	9.5	8.1	8.1	2.7	0
James	75	0	25	0	0	0
1 Peter	58.3	0	25	16.7	0	0
2 Peter	0	0	0	0	100	0
Total	**63.9**	**4.1**	**7**	**18.1**	**4.7**	**2.2**

Several conclusions can be drawn. First, the majority of New Testament quotations are taken from the Septuagint without change or with relatively minor changes - 64 percent. Second, the New Testament authors felt no qualms about modifying the Old Testament passages to support their message - A, S, and L-type quotations amounting to about 29 percent. Third, roughly 7 percent of quotations (22 altogether) are fragmentary or unrecognizable as quotations. Of these, only 12 are introduced by a formula of quotation, such as "it is written." Thus, only 12 quotations - unambiguously identified as quotations - depart radically from the wording of the Septuagint.

Further Evidence of the Influence of the Septuagint

Why does Stephen say that seventy-five entered into Egypt when Joseph sent for them (Acts 7.14), when the Masoretic text clearly reports there were seventy in all? "All the persons of the house of Jacob who came into Egypt were seventy" - Genesis 46.27. It appears, however, that Stephen was not in error. He was simply backing the Septuagint account: "all the souls of the house of Jacob who came with Joseph into Egypt were seventy-five souls." (Incidentally, this Septuagint reading of seventy-five is also found in one of the scrolls from Qumran.)

The Hebrew backs this reading of Genesis 10.24: "And Arphaxad begat Salah." The Septuagint has, "And Arphaxad begat Cainan, and Cainan begat Sala." Similarly, the Hebrew in Genesis 11.12-13 is translated as: "And Arphaxad lived five and thirty years, and begat Salah; And Arphaxad lived after he had begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber." But the Septuagint has, "And Arphaxad lived a hundred and thirty-five years, and begot Cainan. And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Cainan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died." The apostle Luke apparently had the Septuagint account in mind when he listed the ancestry of the Christ. He wrote, "which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad." (Luke 3.35-36).

Paul leaves a clue in Galatians 3.16-17: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Does the Hebrew support a span of 430 years from the giving of the promises to Abraham and the giving of the Law? Apparently not, for the evangelical apologist Gleason Archer in his Bible Difficulties asserts that 645 years passed between those two events. Archer's conclusion is that the time interval in mind is between a subsequent confirmation of the promises (to Jacob in Genesis 46.2-4) and the production of the tablets on Sinai. This, however, seems a clever dodge. Paul says clearly that the time between God's making the promises to Abraham and the giving of the law was 430 years. Where did he get such an idea - if a careful examination of the chronology supports a number closer to 645 years? The likely explanation is that that Paul was reading the Septuagint's Exodus 12.40: "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years."

That Paul relied upon the Septuagint is made strikingly clear from Romans 3.12-18. This entire passage is contained in one psalm in the Septuagint. The following table shows Romans 3.12-18 in the ASV, Brenton's English translation of Psalm 14.3, and the Greek for both New Testament and Septuagint passages.

Table 9: Romans 3.12-18 in the New Testament and Psalm 14.3 in the Septuagint

NT English (ASV)	Septuagint English (Brenton)	NT Greek	Septuagint Greek
They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one: Their throat is an open sepulchre; With their tongues they have used deceit: The poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes.	They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.	παντες εξεκλιναν αμα ηχρειωθησαν, ουκ εστιν ο ποιων χρηστοτητα, ουκ εστιν εως ενος: ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ιος ασπιδων υπο τα χειλη αυτων: ων το στομα αρας και πικριας γεμει, οξεις οι ποδες αυτων εκχεαι αιμα: συντριμμα και ταλαιπωρια εν ταις οδοις αυτων, και οδον ειρηνης ουκ εγνωσαν: ουκ εστιν φοβος θεου απεναντι των οφθαλμων αυτων	παντες εξεκλιναν, αμα ηχρειωθησαν, ουκ εστι ποιων χρηστοτητα, ουκ εστιν εως ενος: ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ιος ασπιδων υπο τα χειλη αυτων: ων το στομα αρας και πικριας γεμει, οξεις οι ποδες αυτων εκχεαι αιμα: συντριμμα και ταλαιπωρια εν ταις οδοις αυτων, και οδον ειρηνης ουκ εγνωσαν: ουκ εστι φοβος θεου απεναντι των οφθαλμων αυτων

The Hebrew for Psalm 14.3 ends with "no, not so much as one," so Paul cannot have obtained the entire quotation from this Psalm alone if he were reading from the Hebrew. In fact, if Paul were relying upon the Hebrew, he had to string together phrases from six separate locations in this passage: Psalm 14.1-3 (or 53.1-3), 5.9, 140.3, 10.7, Isaiah 59.7-9, and Psalm 36.1. It would be a remarkable coincidence if Paul - using the Hebrew alone - were to collect just these fragments in just the same order as they appear in the Septuagint. (Another explanation is that the Septuagint's rendering of Psalm 14.3 is a later modification by Christians, a falsification of the original Septuagint reading to bring it into agreement with Romans. However, if that were the case, one wonders why a more exact representation of Romans 3.10 and 11 is not presented in the Septuagint's Psalm 14.1-2, leading into the quotation in Table 9 above.) Quite plainly, the most plausible explanation is that, in Romans 3.12-18, Paul was quoting Psalm 14.3 from the Septuagint.

There are also many allusions in the New Testament to the Septuagint. For instance, in Revelation 1.4, John sends greetings to the seven churches in Asia from "he who is." In English, the reference may not be obvious. But, in the Greek, John uses the phrase o wn, the exact words God spoke from the burning bush in Exodus 3.14 (Septuagint) after Moses asked His name. As a second example, the author of the book of Hebrews seems to have had Wisdom 7.26 in mind when writing Hebrews 1.3.

Conclusions

The New Testament is a witness to the Church's use of the Septuagint as sacred scripture in its earliest days. This use continued throughout the Church until early in the fourth century, when Jerome undertook a translation from the Hebrew of his day. We have seen in the section on the Septuagint in the Fathers that Jerome agreed with the proposition that the Church's Old Testament should be the same one quoted in the New Testament. But he held the view - which we have shown above to be manifestly incorrect - that the New Testament authors were faithful to the Hebrew Old Testament.

Is the example of New Testament usage sufficient grounds for a return to the Septuagint as the basis for Old Testament translation? Are there good reasons for translating from the Hebrew Masoretic text, as is the almost universal pattern in the Western world? It might be argued that the Hebrew of the Massoretes is truer to the original that the Septuagint, but this is doubtful given the existence of variant readings in the Hebrew before the second century A.D. The current Hebrew text is indeed the one selected by the rabbis at the end of the first century, which became the standard Hebrew Old Testament thereafter. However, legislation by a body outside the boundaries of the Church can hardly be binding on Her. It could be argued that, even though there were variant readings in the Hebrew at earlier times, we can often be fairly certain that the Hebrew of the Massoretes and the Hebrew the Septuagint was based on are identical. In those cases, we should translate from the Hebrew, and by doing so bring the sense into English with greater exactness. In response, this seems more of an argument for using the Hebrew as a translation aid than as the basis for translation. Such usage would doubtless be laudable. However, this approach should be undertaken with caution. As the meaning of words changes with time, the Septuagint Greek may often provide insight into the meaning of the Hebrew at the time of translation, and so should not be freely replaced with an academic conjecture.

Jerome mentioned with embarrassment certain passages in the Septuagint which he believed to be incorrectly translated from the Hebrew. But before we can convict the Septuagint of translation error, we have to produce, at a minimum, the Hebrew text upon which the Septuagint is based. Since that text no longer exists, accusations of mistranslation remain unproven conjectures. And even if the Septuagint is thick with mistranslation, its errors are frequently sanctioned by the New Testament. For instance, if the word "virgin (parthenos in Greek)" in Isaiah 7.14 is a mistranslation of the Hebrew word almah, Matthew has given his assent to this error. In fact, those of us who believe the New Testament to be inspired by God are required to believe that many "errors" of the Septuagint are inspired also, because they are incorporated into the New Testament directly. If the errors that are quoted have Divine sanction, on what basis can we reject the errors that are not quoted? Or, consider what we imply if we say that the Masoretic text alone can lay claim to being the genuine Old Testament. The clear implication is that the authors of the New Testament were benighted and, ignorant of the truth, used an inferior text. The theological implications they drew when they quoted from "mistranslations" in the Septuagint should be rejected. Thus, the logical corollaries to the proposition that the Masoretic text alone is worthy to be considered the Old Testament include: Christ was not born of a virgin, the angels do not worship the Son, Christ did not come to restore sight to the blind, the behavior of the Jews was not cause for God's name to be blasphemed among the Gentiles, etc. In short, we are forced to conclude that the New Testament is not inspired.

I have yet to discover any sufficient reason to consider the Masoretic text as preferable to the Septuagint. However, the case in favor of the Septuagint is subject to criticism. Even assuming that the New Testament warrant is sufficient grounds for using a text, one could argue that the New Testament witness is muddled. Although we do find the apostles and their followers using the Septuagint as we know it with great frequency, they also stray toward other sources - sometimes to a text very similar to the Masoretic, sometimes to a text we do not currently possess. Though our failure to recognize the basis for the quotation may often be due to paraphrase, there are cases that are very difficult to explain in this way. Jerome mentioned two of them in a passage quoted in the section on the fathers: "For he shall be called a Nazarene" (Matthew 2. 23) is one example. Another is, "Rivers of living water shall flow out of his belly" (John 7.38).

It is possible that every quotation in the New Testament is from a Septuagint, but from one, though popular in the first century, we no longer possess in its entirety. It is reasonable to conclude from the writings of Irenaeus and Justin Martyr that their scriptures were slightly different from our own. When the New Testament strays from the Masoretic Text, these fathers do too, at least where common quotations can be examined. But there are also portions of scripture quoted in the fathers that are not available in our version of the Greek text. For instance, in his Dialogue with Trypho Justin claimed that the Jews had deleted the verse, "The Lord remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation." Irenaeus also quoted the same verse, though he attributed it to Jeremiah on one occasion and to Isaiah on the other. Justin also claimed that the Jews had removed the words "from the wood" from the verse in Psalm 96: "Tell ye among the nations, the Lord hath reigned from the wood." Neither of these is in the Septuagint we possess today. As a third example, Justin quoted the following, possibly from Ezra or Nehemiah: "And Esdras said to the people, This passover is our Savior and our refuge. And if you have understood, and your heart has taken it in, and we shall humble Him on a standard, and thereafter hope in Him, then this place shall not be forsaken for ever, says the God of hosts. But if you will not believe Him, and will not listen to His declaration, you will be a laughingstock to the nations."

In short, neither the Greek nor the Hebrew Old Testament is perfect. The decision to abandon the Septuagint in favor of the Hebrew was made on the mistaken belief that the New Testament quotes exclusively from the Hebrew Old Testament. A more modern argument in favor of the Hebrew might stress the near-perfect preservation of that text through the centuries - a contention proven false by the variant readings discovered in the Dead Sea Scrolls - or it might emphasize the mistranslations in the only other real contender,

the Septuagint - which implies the rejection of the authority of the New Testament. The argument in favor of returning to the Septuagint notes the general (though not universal) reliance on it by the New Testament authors and their followers in the early Church. The New Testament can be more fully understood and appreciated, it is argued, if read in conjunction with the Septuagint, because the language of the Greek Old Testament is present throughout the New, both in overt quotations and allusions. The theology of the Church, as explained by the Fathers of the first several centuries, rests on the wording of the Septuagint. If this theology is true and worthy of defense, then it is critical that the Church be thoroughly familiar with the Bible of Her founders and early defenders.

It seems clear to me that the case in favor of the Septuagint is the stronger of the two. But the same primary argument in favor of translation from the Septuagint - New Testament precedent - implies that the Christian should be aware of Masoretic readings. In like manner, our desire to understand the theology of the early Church in the light of Her scriptures entails the need to retain familiarity with those scriptures - such as the ones quoted by Justin Martyr above - which appear to have dropped out of the Old Testament over the years. In my view, then, the ideal Old Testament will be based on the Septuagint as the primary source, and will include extensive footnotes including significant variant readings from all other sources, including the Masoretic text, the Dead Sea Scrolls, the Samaritan Pentateuch, and the Fathers of the Church.

Agreement in Meaning Between the New Testament Quotations and the Hebrew Old Testament

As for the Septuagint comparison, this analysis relies on the Table of Quotations in New Testament Order. That table contains a column entitled "Meaning" with annotations: "J," "H" or "D." A "J" indicates that the quotation agrees with the Septuagint agains the sense of the Masoretic text, an "H" that the quotation supports the Hebrew sense against the Septuagint. The quotation is marked by a "D" when the quotation disagrees in meaning with both the Septuagint and the Hebrew. The following table summarizes the disagreement of the New Testament with the Hebrew Old Testament as a source. For each New Testament book, the number of quotations from each Old Testament book is shown, but the number of times the New Testament reading differs in meaning from the Hebrew Old Testament text - both "J" and "D" readings - is also indicated. Thus, Matthew differs in sense from the Masoretic text 16 times out of 54 quotations. Nine of these disagreements occur when Matthew quotes from Isaiah. Looking along the rows, note that Deuteronomy is quoted against the sense of the Masoretic text 13 times, 2 of these quotations occurring in the book of Romans.

The next two tables summarize these results, providing percentage agreement for each Old Testament and New Testament book. For instance, Zechariah is quoted 7 times, 6 of which are in agreement with the meaning of the Masoretic text. Thus, the New Testament follows the Hebrew version of Zechariah 85.7% of the time. Similarly, Luke follows the Masoretic reading in 21 of 26 passages, for a percentage agreement = 80.1%.

Table 10: Instances where the New Testament Differs in Meaning from the Masoretic Text

Book	# of quot.	Mt	Mk	Lk	Jn	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tm	2 Tm	Heb	Jam	1 Pet	2 Pet
Total	101.5/320	16/54	4/27	5/26	4/14	10/40	25.5/61	5/17	2/10	4/10	0/5	0/1	1/1	17/37	1/4	7/12	0/1
Genesis	4/31	0/2	0/2	-	-	0/4	1/9	0/2	-	1/4	0/1	-	-	2/6	0/1	-	-
Exodus	2/31.33	0/4.33	0/3	0/2.5	0/0.5	1/11	0/3	0/1	0/1	-	0/0.5	-	-	0/3	0/0.5	1/1	-
Leviticus	0/15.83	0/3.83	0/2	0/2	-	0/1	0/2	-	0/0.5	0/2	-	-	-	-	0/1	0/1	-
Numbers	1/2	0/0.5	-	-	0/0.5	-	-	-	-	-	-	-	38353	-	-	-	-
Deut.	13/43.33	2/10.3	2/6.5	2/5.5	-	0/3	2/7	1/2	0/1	2/2	0/0.5	0/1	-	2/4	0/0.5	-	-
1 Samuel	0/1	-	-	-	-	0/1	-	-	-	-	-	-	-	-	-	-	-
2 Samuel	0/2.5	-	-	-	-	-	0/0.5	-	0/1	-	-	-	-	0/1	-	-	-
1 Kings	0/2	-	-	-	-	-	0/2	-	-	-	-	-	-	-	-	-	-
Job	0/2	-	-	-	-	-	0/1	0/1	-	-	-	-	-	-	-	-	-
Psalms	20/76.5	1/9	0/5	0/7	1/7	2/11	7/12.5	0/3	1/2	-	0/2	-	-	8/16	-	0/2	-
Proverbs	5/6	-	-	-	-	-	1/1	-	-	-	-	-	-	1/1	1/1	2/2	0/1
Isaiah	43.5/65.5	9/11	2/4.5	3/6	3/4	3/5	13.5/18	3/6	1/2	1/1	-	-	-	1/2	-	4/6	-
Jeremiah	2/5	0/1	-	-	-	-	-	0/1	0/1	-	-	-	-	2/2	-	-	-
Ezekiel	0/1	-	-	-	-	-	-	-	0/1.5	-	-	-	-	-	-	-	-
Daniel	0/5	0/2	0/2	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-
Hosea	4/7	2/3	-	0/1	-	-	1/2	1/1	-	-	-	-	-	-	-	-	-
Joel	1/2	-	-	-	-	1/1	0/1	-	-	-	-	-	-	-	-	-	-
Amos	2/2	-	-	-	-	2/2	-	-	-	-	-	-	-	-	-	-	-
Jonah	0/1	0/1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Micah	1/2	1/2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Habakkuk	2/4	-	-	-	-	1/1	0/1	-	-	0/1	-	-	-	1/1	-	-	-
Haggai	0/1	-	-	-	-	-	-	-	-	-	-	-	-	0/1	-	-	-
Zechariah	1/7	1/3	0/1	-	0/2	-	-	-	-	-	0/1	-	-	-	-	-	-
Malachi	0/4	0/1	0/1	0/1	-	-	0/1	-	-	-	-	-	-	-	-	-	-

Table 11: Percentage Agreement by Old Testament Book

Genesis	87.1
Exodus	92.6
Leviticus	100
Numbers	50
Deuteronomy	70
1 Samuel	100
2 Samuel	100
1 Kings	100
Job	100
Psalms	73.9
Proverbs	16.7
Isaiah	33.6
Jeremiah	60
Ezekiel	100
Daniel	100
Hosea	42.9
Joel	50
Amos	0
Jonah	100
Micah	50
Habakkuk	50
Haggai	100
Zechariah	85.7
Malachi	100
Total	68.3

Although the agreement between the New Testament and the Septuagint was seen to be lowest in the gospels, the Masoretic text fared even more poorly here. Proceeding as before, we find the following for natural New Testament groupings:

Synoptic gospels - 76.6

John - 71.4

Acts - 75.0

Pauline epistles - 65.2

Hebrews - 54.1

Catholic epistles - 52.9

Luke's quotations agree in meaning with the Masoretic text 77.3% of the time. It appears, then, that agreement with the Masoretic text is best in the gospels, and considerably worse in Paul's writings and the other epistles.

The most remarkable number in the table at the left is the agreement percentage for the book of Isaiah, only 33.6%. Other important books - Psalms and Deuteronomy - also show strong divergence from the Masoretic text. But the New Testament's tendency to disagree with Isaiah is striking.

Table 12: Percentage Agreement by New Testament Book

Matthew	70.4
Mark	85.2
Luke	80.1
John	71.4
Acts	75
Romans	58.2
1 Cor	70.6
2 Cor	80
Galatians	60
Ephesians	100
1 Timothy	100
2 Timothy	0
Hebrews	54.1
James	75
1 Peter	41.7
2 Peter	100
Total	68.3

Quotations in New Testament Order

The table to below lists all quotations from the Old Testament which appear in the New. The column labeled "Meaning" contains characters which indicate whether the particular citation agrees in meaning with the Septuagint where that differs from the Masoretic (Hebrew) text - or vice versa. The column labeled "Quality" gives a sense for the agreement in word choice and order between the New Testament and the Septuagint. A key to the symbols is provided at the bottom of this page and on the Table of Contents frame.

Detailed comparisons for each citation can be viewed by in the website.

Table 13: Quotations In New Testament Order

New Testament Reference	Weight	Old Testament Source	Meaning	Quality
Matthew 1.23a *	1	Isaiah 7.14	U J†	P
1.23b *	1	Isaiah 8.8, 10	U	P
2.6 *	1	Micah 5.2	D†	F
2.15 *	1	Hosea 11.1	H	L
2.18 *	1	Jeremiah 31.15	†	S
3.3 *	1	Isaiah 40.3	U J	S
4.4 *	1	Deuteronomy 8.3		P†
4.6 *	1	Psalm 91.11-12		P†
4.7 *	1	Deuteronomy 6.16		P
4.10 *	1	Deuteronomy 6.13	J†	P
4.15-16 *	1	Isaiah 9.1-2	D†	F
	1/2	Exodus 20.13		P
5.21	1/2	Deuteronomy 5.17		P
	1/2	Exodus 20.14		P
5.27	1/2	Deuteronomy 5.18		P
5.31	1	Deuteronomy 24.1		L
	1/2	Leviticus 19.12		E
5.33	1/2	Numbers 30.2		E
	1/3	Exodus 21.24		P
	1/3	Leviticus 24.20		P
5.38	1/3	Deuteronomy 19.21		P
5.43	1	Leviticus 19.18		P
8.17 *	1	Isaiah 53.4	D	E
9.13	1	Hosea 6.6	J	P†
10.35-36	1	Micah 7.6		L†
11.10 *	1	Malachi 3.1	H	L†
12.7 *	1	Hosea 6.6	J	P†
12.18-20 *	1	Isaiah 42.1-3	D	F
12.21 *	1	Isaiah 42.4	U J	P
12.40	1	Jonah 1.17		P
13.14-15 *	1	Isaiah 6.9-10	U J	P†
13.35 *	1	Psalm 78.2	D	S
	1/2	Exodus 20.12		P
15.4a *	1/2	Deuteronomy 5.16		P
15.4b *	1	Exodus 21.17		P†
15.8-9 *	1	Isaiah 29.13	U J	P†°
18.16	1	Deuteronomy 19.15		O
	1/2	Genesis 1.27		P
19.4 *	1/2	5.2		P
19.5 *	1	Genesis 2.24		P
19.7	1	Deuteronomy 24.1		L
	1/2	Exodus 20.12-16		P
19.18-19	1/2	Deuteronomy 5.16-20		P
19.19	1	Leviticus 19.18		P
21.5a *	1	Isaiah 62.11		L
21.5b *	1	Zechariah 9.9		L†

New Testament Reference	Weight	Old Testament Source	Meaning	Quality
Matthew 21.9 *	1	Psalm 118.25-26		P
21.13 *	1	Isaiah 56.7		P
21.16 *	1	Psalm 8.2	U J	P
21.42 *	1	Psalm 118.22-23		P
22.24	1	Deuteronomy 25.5		E
22.32 *	1/2 1/2	Exodus 3.6, 3.15		P P
22.37	1	Deuteronomy 6.5	D†	A
22.39	1	Leviticus 19.18		P
22.44 *	1	Psalm 110.1		S
23.39	1	Psalm 118.26		P
24.30	1	Daniel 7.13		P
26.31 *	1	Zechariah 13.7	†	P
26.64a	1	Psalm 110.1		F
26.64b	1	Daniel 7.13		L
27.9-10 *	1	Zechariah 11.12-13	D	F
27.46	1	Psalm 22.1		P
Mark 1.2 *	1	Malachi 3.1	H	L†
1.3 *	1	Isaiah 40.3	U J	S
4.12	1	Isaiah 6.9-10	U	L
7.6-7 *	1	Isaiah 29.13	U J	O†
7.10a *	1/2 1/2	Exodus 20.12 Deuteronomy 5.16		P P
7.10b *	1	Exodus 21.17	†	P
10.4	1	Deuteronomy 24.1, 3		F
10.6	1/2 1/2	Genesis 1.27 5.2		P P
10.7-8	1	Genesis 2.24		P
10.19	1/2 1/2	Exodus 20.12-16 Deuteronomy 5.16-20		A A
11.9-10	1	Psalm 118.25-26		P
11.17 *	1	Isaiah 56.7		P
12.10-11 *	1	Psalm 118.22-23		P
12.19	1	Deuteronomy 25.5		E
12.26 *	1/2 1/2	Exodus 3.6, 3.15		P P
12.29-30	1	Deuteronomy 6.4-5	D†	A
12.31	1	Leviticus 19.18		P
12.32a	1	Deuteronomy 6.4		P
12.32b	1/2 1/2	Deuteronomy 4.35 Isaiah 45.21		P† P
12.33a	1	Deuteronomy 6.5	D†	A S
12.33b	1	Leviticus 19.18		L
12.36 *	1	Psalm 110.1		P
13.26	1	Daniel 7.13		L
14.27 *	1	Zechariah 13.7	†	P
14.62a	1	Psalm 110.1		L
14.62b	1	Danel 7.13		L
15.34	1	Psalm 22.1		P
Luke 2.23 *	1/3 1/3 1/3	Exodus 13.2, 13.12, 13.15		L L L
2.24 *	1	Leviticus 12.8		P
3.4-6 *	1	Isaiah 40.3-5	U J	L

New Testament Reference			Weight	Old Testament Source	Meaning	Quality
Luke	4.4	*	1	Deuteronomy 8.3		P
	4.8	*	1	Deuteronomy 6.13	J†	P
	4.10-11	*	1	Psalm 91.11-12		P
	4.12	*	1	Deuteronomy 6.16		P
	4.18-19	*	1	Isaiah 61.1-2	U J‡	P°
	4.18	*	1	Isaiah 58.6	J	P
	7.27	*	1	Malachi 3.1	H	L†
	8.10		1	Isaiah 6.9	U	L
	10.27a	*	1	Deuteronomy 6.5	D†	A S
	10.27b	*	1	Leviticus 19.18		P
	13.35		1	Psalm 118.26		P
			1/2	Exodus 20.12-16		P
	18.20		1/2	Deuteronomy 5.16-20		P
	19.38		1	Psalm 118.26		P
	19.46	*	1	Isaiah 56.7		P
	20.17	*	1	Psalm 118.22		P
	20.28		1	Deuteronomy 25.5		E
	20.37	*	1	Exodus 3.6		P
	20.42-43	*	1	Psalm 110.1		P
	21.27		1	Daniel 7.13		L
	22.37	*	1	Isaiah 53.12		P
	22.69		1	Psalm 110.1		L
	23.30		1	Hosea 10.8		P†
	23.46		1	Psalm 31.5		P
John	1.23	*	1	Isaiah 40.3	U J	L
	2.17	*	1	Psalm 69.9		P
	6.31	*	1	Psalm 78.24	J	L
	6.45	*	1	Isaiah 54.13		L
	10.34	*	1	Psalm 82.6		P
	12.13		1	Psalm 118.25-26		P
	12.15	*	1	Zechariah 9.9		L
	12.38	*	1	Isaiah 53.1	U J	P
	12.40	*	1	Isaiah 6.10	U J	S O
	13.18	*	1	Psalm 41.9		F
			1/2	Psalm 35.19		L
	15.25	*	1/2	69.4		L
	19.24	*	1	Psalm 22.18		P
			1/2	Exodus 12.46		P
	19.36	*	1/2	Numbers 9.12		P
	19.37	*	1	Zechariah 12.10	H	E
Acts	1.20a	*	1	Psalm 69.25		P
	1.20b	*	1	Psalm 109.8		P
	2.17-21	*	1	Joel 2.28-32	U J	A†
	2.25-28	*	1	Psalm 16.8-11	U J	P
	2.30		1	Psalm 132.11		F
	2.31		1	Psalm 16.10		L
	2.34-35	*	1	Psalm 110.1		P
			1/2	Exodus 3.6,		P
	3.13		1/2	3.15		P
	3.22	*	1	Deuteronomy 18.15-16		P
	3.23a	*	1	Deuteronomy 18.19		F
	3.23b	*	1	Leviticus 23.29		L

New Testament Reference			Weight	Old Testament Source	Meaning	Quality
			1/2	Genesis 22.18		S
Acts	3.25	*	1/2	26.4		S
	4.11		1	Psalm 118.22		L
	4.25-26	*	1	Psalm 2.1-2	U J	P
	7.3		1	Genesis 12.1		O
			1/2	Genesis 17.8		L
	7.5		1/2	48.4		L
	7.6-7		1	Genesis 15.13-14		L
	7.7		1	Exodus 3.12		L
	7.18		1	Exodus 1.8		P
	7.27-28		1	Exodus 2.14	J	P
	7.30		1	Exodus 3.2		A†
	7.32		1	Exodus 3.6		P
	7.33		1	Exodus 3.5		P
	7.34		1	Exodus 3.7-10		L
	7.35		1	Exodus 2.14		P
	7.37		1	Deuteronomy 18.15		P
			1/2	Exodus 32.1,		P
	7.40		1/2	32.23		P
	7.42-43	*	1	Amos 5.25-27	U J	L†
	7.49-50	*	1	Isaiah 66.1-2		P
	8.32-33	*	1	Isaiah 53.7-8	U J	P
	13.22a		1	Psalm 89.20		P
	13.22b		1	1 Samuel 13.14		P
	13.33	*	1	Psalm 2.7		P
	13.34	*	1	Isaiah 55.3	U J	L
	13.35	*	1	Psalm 16.10	U	P
	13.41	*	1	Habakkuk 1.5	U J	O
	13.47	*	1	Isaiah 49.6		S
	15.16-17	*	1	Amos 9.11-12	J	L†°
	23.5	*	1	Exodus 22.28		P
	28.26-27	*	1	Isaiah 6.9-10	U J	P
Romans	1.17	*	1	Habakkuk 2.4		P
	2.24	*	1	Isaiah 52.5	U J	S
	3.4	*	1	Psalm 51.4	U J	P
			1/2	Psalm 14.1-3	J	L
	3.10-12	*	1/2	= 53.1-3	J	L
	3.13a	*	1	Psalm 5.9	U J	P
	3.13b	*	1	Psalm 140.3	U J	P
	3.14	*	1	Psalm 10.7	U J	P
	3.15-17	*	1	Isaiah 59.7-8		O
	3.18	*	1	Psalm 36.1		P
	4.3	*	1	Genesis 15.6		P
	4.7-8	*	1	Psalm 32.1-2		P
	4.9		1	Genesis 15.6		A
	4.17	*	1	Genesis 17.5		P
	4.18a		1	Genesis 17.5		P
	4.18b	*	1	Genesis 15.5		P
	4.22		1	Genesis 15.6		P
			1/2	Exodus 20.17		P
	7.7	*	1/2	Deuteronomy 5.21		P
	8.36	*	1	Psalm 44.22		P
	9.7		1	Genesis 21.12		P

New Testament Reference		Weight	Old Testament Source	Meaning	Quality
		1/2	Genesis 18.10,		L
Romans 9.9		1/2	18.14		S
9.12		1	Genesis 25.23		P
9.13	*	1	Malachi 1.2-3		P
9.15	*	1	Exodus 33.19		P
9.17	*	1	Exodus 9.16	U J	P†
9.25	*	1	Hosea 2.23	J	L
9.26	*	1	Hosea 1.10		P
9.27-28	*	1	Isaiah 10.22-23	U J	L†
9.29	*	1	Isaiah 1.9	U J	P
		1/2	Isaiah 8.14	H	L
9.33	*	1/2	28.16	U J†	L
10.5	*	1	Leviticus 18.5		P
10.6		1	Deuteronomy 9.4		P
10.6-8		1	Deuteronomy 30.12-14	D	L
10.11	*	1	Isaiah 28.16	U J†	P
10.13		1	Joel 2.32		P
10.15	*	1	Isaiah 52.7		L
10.16	*	1	Isaiah 53.1	U J	P
10.18		1	Psalm 19.4	U J	P
10.19	*	1	Deuteronomy 32.21		P
10.20	*	1	Isaiah 65.1	U J‡	P
10.21	*	1	Isaiah 65.2	U J	P
11.3	*	1	1 Kings 19.10, 14		P
11.4	*	1	1 Kings 19.18		F
11.8a	*	1	Isaiah 29.10		P
11.8b	*	1	Deuteronomy 29.4		L
11.9-10	*	1	Psalm 69.22-23	U J	A
11.26-27a	*	1	Isaiah 59.20-21	U J	L
11.27b	*	1	Isaiah 27.9	U J	L
11.34		1	Isaiah 40.13	U J	P
11.35		1	Job 41.11	H	E
12.19	*	1	Deuteronomy 32.35	D	L
12.20		1	Proverbs 25.21-22	U J	P
		1/2	Exodus 20.13-15, 17		P
13.9a		1/2	Deut. 5.17-19, 21		P
13.9b		1	Leviticus 19.18		P
14.11a	*	1	Isaiah 49.18		P
14.11b	*	1	Isaiah 45.23	U J†	P
15.3	*	1	Psalm 69.9		P
		1/2	Psalm 18.49		P
15.9	*	1/2	= 2 Samuel 22.50		P
15.10	*	1	Deuteronomy 32.43		P
15.11	*	1	Psalm 117.1		P†
15.12	*	1	Isaiah 11.10	U J	O
15.21	*	1	Isaiah 52.15	U J	P
1 Cor 1.19	*	1	Isaiah 29.14	U J	L
1.31	*	1	Jeremiah 9.24		O
2.9	*	1	Isaiah 64.4		F
2.16		1	Isaiah 40.13	U J	P
3.19	*	1	Job 5.13	H	L
3.20	*	1	Psalm 94.11		L
5.13		1	Deuteronomy 17.7	U J	P
6.16		1	Genesis 2.24		P

New Testament Reference		Weight	Old Testament Source	Meaning	Quality
1 Cor 9.9	*	1	Deuteronomy 25.4		S
10.7	*	1	Exodus 32.6		P
10.26		1	Psalm 24.1		P
14.21	*	1	Isaiah 28.11-12		F
15.27		1	Psalm 8.6		P
15.32		1	Isaiah 22.13		P
15.45	*	1	Genesis 2.7		A
15.54	*	1	Isaiah 25.8	D	L
15.55	*	1	Hosea 13.14	U J	S
2 Cor 4.13	*	1	Psalm 116.10	U J	P
6.2	*	1	Isaiah 49.8	J	P
		1/2	Leviticus 26.12		A
6.16	*	1/2	Ezekiel 37.27		L
6.17a	*	1	Isaiah 52.11		P
6.17b	*	1	Ezekiel 20.34		F
6.18	*	1	2 Samuel 7.14		L
8.15	*	1	Exodus 16.18		S
9.9	*	1	Psalm 112.9		P
10.17		1	Jeremiah 9.24		L
13.1		1	Deuteronomy 19.15		O
Galatians 3.6		1	Genesis 15.6		P
		0	Genesis 12.3		S
3.8	*	1	18.18		P
3.10	*	1	Deuteronomy 27.26	U J	S
3.11		1	Habakkuk 2.4		P
3.12		1	Leviticus 18.5		P
3.13	*	1	Deuteronomy 21.23	J	O
3.16		1	Genesis 12.7	J	P
4.27	*	1	Isaiah 54.1	J	P
4.30	*	1	Genesis 21.10		L
5.14		1	Leviticus 19.18		P
Eph 4.8	*	1	Psalm 68.18		L†
4.25		1	Zechariah 8.16		P
4.26		1	Psalm 4.4	U	P
5.31		1	Genesis 2.24		P
		1/2	Exodus 20.12		P
6.2-3		1/2	Deuteronomy 5.16		P
1 Tim 5.18	*	1	Deuteronomy 25.4		P
2 Tim 2.19		1	Numbers 16.5	J	S O
Hebrews 1.5a	*	1	Psalm 2.7		P
1.5b	*	1	2 Samuel 7.14		P
1.6	*	1	Deuteronomy 32.43	U J‡	P
1.7	*	1	Psalm 104.4	U	P
1.8-9	*	1	Psalm 45.6-7		P
1.10-12	*	1	Psalm 102.25-27	U J‡	A
1.13	*	1	Psalm 110.1		P
2.6-8	*	1	Psalm 8.4-6	U J	P°
2.12	*	1	Psalm 22.22	J	P
2.13a	*	1	Isaiah 8.17	U J	P
2.13b	*	1	Isaiah 8.18		P
3.7-11	*	1	Psalm 95.7-11	J	P†°
3.15	*	1	Psalm 95.7-8	U J	P
4.3, 5	*	1	Psalm 95.11		P

New Testament Reference		Weight	Old Testament Source	Meaning	Quality
Hebrews 4.4	*	1	Genesis 2.2		P
4.7	*	1	Psalm 95.7-8	U J	P
5.5	*	1	Psalm 2.7		P
5.6	*	1	Psalm 110.4		P
6.13-14	*	1	Genesis 22.16-17		P
7.1-2		1	Genesis 14.17-20		F
7.17, 21	*	1	Psalm 110.4		P
8.5	*	1	Exodus 25.40		P
8.8-12	*	1	Jeremiah 31.31-34	J	S†
9.20	*	1	Exodus 24.8		L
10.5-7	*	1	Psalm 40.6-8	J	L
10.16-17	*	1	Jeremiah 31.33-34	J	A O
10.30	*	1	Deuteronomy 32.35-36	D	A
10.37-38		1	Habakkuk 2.3-4	U J	P
11.5		1	Genesis 5.24	U J	P
11.18	*	1	Genesis 21.12		P
11.21		1	Genesis 47.31	U J	S
12.5-6	*	1	Proverbs 3.11-12	U J	P†
12.20	*	1	Exodus 19.12-13		L°
12.21	*	1	Deuteronomy 9.19		A
12.26	*	1	Haggai 2.6	U	A
13.5	*	1	Deuteronomy 31.6, 8		P
13.6		1	Psalm 118.6	U J	P
James 2.8	*	1	Leviticus 19.18		P
		1/2	Exodus 20.13, 14		P
2.11	*	1/2	Deuteronomy 5.17, 18		P
2.23	*	1	Genesis 15.6		P
4.6	*	1	Proverbs 3.34	U J	S
1 Peter 1.16	*	1	Leviticus 19.2		O
1.24-25		1	Isaiah 40.6-8	J	S°
2.6	*	1	Isaiah 28.16	U J	S†
2.7		1	Psalm 118.22		P
2.8		1	Isaiah 8.14	H	L
2.9a		1	Isaiah 43.20	U	P
2.9b		1	Exodus 19.6	U J	P
2.9c		1	Isaiah 43.21	U J	L
2.22		1	Isaiah 53.9	J	S†
3.10-12		1	Psalm 34.12-16		P
3.14		1	Isaiah 8.12		
4.18		1	Proverbs 11.31	U J	P
5.5		1	Proverbs 3.34	U J	P
2 Peter 2.22		1	Proverbs 26.11		F

Key to the Table above:

* - implies the New Testament context indicates that this is a quotation.

† - indicates that textual variants in the Septuagint are important.

‡ - indicates that textual variants available in the Dead Sea Scrolls are discussed in the associated detailed summary.

° - indicates that textual variants in the New Testament are discussed in the associated detailed summary.

For the "Meaning" column:

U - according to the UBS 4th edition Greek New Testament, these passages agree with the Septuagint against the sense of the Hebrew text.

J - this is my own judgment based on head-to-head comparisons of the NewTestament and Septuagint. A "J" indicates that the New Testament quotation agrees with the Septuagint in meaning, against the sense of the Hebrew text.

H - these passages, in my judgment, agree with the Hebrew against the sense of the Septuagint.

D - disagrees with both the Septuagint and the Hebrew

Annotations relating to "Quality":

P - perfect or near-perfect quotation from the Septuagint - only minor differences, such as word order, articles, inconsequential pronouns, etc.

S - perfect but some words replaced with synonymns (example - Romans 9.17) or with words of related meaning.

O - the New Testament omits portions of the Septuagint text - ellipsis (example - Mark 7.6-7).

L - poetic license employed by the New Testament author: a portion of the Septuagint is replaced or reconstructed (example - Hebrews 10.5-7).

A - the New Testament author augments the Septuagint with additional wording (example - Romans 11.9-10).

F - fragmentary (some words in common - replacements as frequent or more so).

E - few to no words in common (empty set).

The "Weight" column indicates whether the Old Testament source is unique (weight=1), or if multiple Old Testament passages could be the source of the quotation (fractional weights). In some cases, I have determined that one of the Old Testament sources listed by UBS is inferior to the others. In those cases, I have assigned a weight of zero. These weights are used to establish the total number of quotations, the percentage of quotations in agreement with the Septuagint text, etc.

Old Testament Quotations in the New Testament

Genesis

Male and female he made them Gen 1.27 quoted in Mt 19.4 and Mk 10.6	*A father of many nations* *Gen 17.5 quoted in Ro 4.17, 18*
God rested on the seventh day Gen 2.2 quoted in Heb 4.4	*And to his seed after him* Gen 17.8 quoted in Ac 7.5
Man became a living soul Gen 2.7 quoted in 1 Cor 15.45	*According to this season* Gen 18.10 quoted in Ro 9.9
They two shall be one flesh Gen 2.24 quoted in Mt 19.5, Mk 10.7-8, 1 Cor 6.16, and Eph 5.31	*Sarah will have a son* Gen 18.14 quoted in Ro 9.9
Male and female he made them Gen 5.2 quoted in Mt 19.4 and Mk 10.6	*In thee shall all the nations be blessed* Gen 18.18 quoted in Ga 3.8
Enoch was not, because God translated him Gen 5.24 quoted in Heb 11.5	*Cast out the bondwoman and her son* Gen 21.10 quoted in Ga 4.30
Get thee out of thy land and from thy kindred Gen 12.1 quoted in Ac 7.3	*In Isaac shall thy seed be called* Gen 21.12 quoted in Ro 9.7 and He 11.18
In thee shall all the nations be blessed Gen 12.3 quoted in Ga 3.8	*Surely blessing I will bless thee* Gen 22.16-17 quoted in He 6.13-14
To thy seed Gen 12.7 quoted in Ga 3.16	*In thy seed shall all the families of the earth be blessed* Gen 22.18 quoted in Ac 3.25
Abram gave him the tithe of all Gen 14.17-20 quoted in He 7.1-2	*The elder shall serve the younger* Gen 25.23 quoted in Ro 9.12
So shall thy seed be Gen 15.5 quoted in Ro 4.18	*In thy seed shall all the families of the earth be blessed* Gen 26.4 quoted in Ac 3.25
And Abraham believed God Gen 15.6 quoted in Ro 4.3, 4.9, 4.22 and Ga 3.6	*Jacob ... worshipped, leaning on the top of his staff* Gen 47.31 quoted in Heb 11.21
The nation to which they shall be in bondage will I judge Gen 15.13-14 quoted in Ac 7.6-7	*And to his seed after him* Gen 48.4 quoted in Ac 7.5

Exodus

There arose another king over Egypt, who knew not Joseph Ex 1.8 quoted in Ac 7.18	*I am the God of Abraham* Ex 3.6 quoted in Mt 22.32, Mk 12.26, Lk 20.37, Ac 3.13 and Ac 7.32
Who made thee a ruler and a judge over us? Ex 2.14 quoted in Ac 7.27-28 and Ac 7.35	*The affliction of my people ... I will send thee* Ex 3.7-10 quoted in Ac 7.34
An angel appeared to him in the wilderness of mount Sinai Ex 3.2 quoted in Ac 7.30	*And serve me in this place* *Ex 3.12 quoted in Ac 7.7*
Loose the shoes from thy feet Ex 3.5-10 quoted in Ac 7.33-34	

Exodus

I am the God of Abraham

Ex 3.15 quoted in Mt 22.32, Mk 12.26 and Ac 3.13

My name might be published abroad in all the earth

Ex 9.16 quoted in Ro 9.17

A bone of him shall not be broken

Ex 12.46 quoted in Jn 19.36

Sanctify to me every firstborn

Ex 13.2 quoted in Lk 2.23

Thou shalt sanctify the males to the Lord

Ex 13.12 quoted in Lk 2.23

The males to the Lord

Ex 13.15 quoted in Lk 2.32

He that gathered much had nothing over

Ex 16.18 quoted in 2 Cor 8.15

A royal priesthood

Ex 19.6 quoted in 1 Pe 2.9

If even a beast touch the mountain, it shall be stoned

Ex 19.12-13 quoted in He 12.20

Honor thy father and thy mother

Ex 20.12 quoted in Mt 15.4, Mk 7.10 and Eph 6.2-3

Thou knowest the commandments

Ex 20.12-16 quoted in Mt 19.18-19, Mk 10.19 and Lk 18.20

Thou shalt not kill

Ex 20.13 quoted in Mt 5.21 and Jas 2.11

Thou shalt not commit adultery

Ex 20.13-15 quoted in Ro 13.9

Thou shalt not commit adultery

Ex 20.14 quoted in Mt 5.27 and Jas 2.11

Thou shalt not covet

Ex 20.17 quoted in Ro 7.7

He that speaketh evil of father or mother, let him die the death

Ex 21.17 quoted in Mt 15.4 and Mk 7.10

An eye for an eye, and a tooth for a tooth

Ex 21.24 quoted in Mt 5.38

Thou shalt not speak evil of a ruler of thy people

Ex 22.28 quoted in Ac 23.5

This is the blood of the covenant

Ex 24.8 quoted in He 9.20

See that thou make all things according to the pattern

Ex 25.40 quoted in He 8.5

Arise, and make us gods

Ex 32.1 quoted in Ac 7.40

The people sat down to eat and drink, and rose up to play

Ex 32.6 quoted in 1 Cor 10.7

We know not what is become of him

Ex 32.23 quoted in Ac 7.40

I will have mercy on whom I will have mercy

Ex 33.19 quoted in Ro 9.15

Leviticus

A pair of turtledoves, or two young pigeons

Lev 12.8 quoted in Lk 2.24

He that doeth them shall live therein

Lev 18.5 quoted in Ro 10.5 and Ga 3.12

Ye shall be holy, for I am holy

Lev 19.2 quoted in 1 Pe 1.16

Thou shalt not forswear thyself

Lev 19.12 quoted in Mt 5.33

Thou shalt love thy neighbor as thyself

Lev 19.18 quoted in Mt 5.43, 19.19, 22.39, Mk 12.31, 12.33, Lk 10.27, Ro 13.9, Ga 5.14 and Jas 2.8

Every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people

Lev 23.29 quoted in Ac 3.23

An eye for an eye, and a tooth for a tooth

Lev 24.20 quoted in Mt 5.38

I will be their God, and they shall be my people

Lev 26.12 quoted in 2 Cor 6.16

Numbers

A bone of him shall not be broken

Nu 9.12 quoted in Jn 19.36

The Lord knoweth them that are his

Nu 16.5 quoted in 2 Tm 2.19

Thou shalt not forswear thyself

Nu 30.2 quoted in Mt 5.33

Deuteronomy

There is none other but he

Dt 4.35 quoted in Mk 12.32

Honor thy father and thy mother

Dt 5.16 quoted in Mt 15.4, Mk 7.10, and Eph 6.2-3

Thou shalt not kill, Thou shalt not commit adultery

Dt 5.16-20 quoted in Mt 19.18-19, Mk 10.19 and Lk 18.20

Thou shalt not kill

Dt 5.17 quoted in Mt 5.21 and Jas 2.11

Thou shalt not commit adultery

Dt 5.17-19, 21 quoted in Ro 13.9

Thou shalt not commit adultery

Dt 5.18 quoted in Mt 5.27

Thou shalt not covet

Dt 5.21 quoted in Ro 7.7

He is one

Dt 6.4 quoted in Mk 12.32

Hear, O Israel

Dt 6.4-5 quoted in Mk 12.29-30

Thou shalt love the Lord thy God

Dt 6.5 quoted in Mt 22.37, Mk 12.33, and Lk 10.27

Thou shalt worship the Lord thy God, and him only shalt thou serve

Dt 6.13 quoted in Mt 4.10 and Lk 4.8

Thou shalt not tempt the Lord thy God

Dt 6.16 quoted in Mt 4.7 and Lk 4.12

Man shall not live by bread alone

Dt 8.3 quoted in Mt 4.4 and Lk 4.4

Speak not in thine heart

Dt 9.4 quoted in Ro 10.6

I exceedingly fear

Dt 9.19 quoted in He 12.21

Put away the wicked man from among yourselves

Dt 17.7 quoted in 1 Cor 5.13

A prophet shall God raise up unto you

Dt 18.15 quoted in Ac 7.37

To him shall ye hearken in all things

Dt 18.15-16 quoted in Ac 3.22

Every soul that shall not hearken to that prophet

Dt 18.19 quoted in Ac 3.23

At the mouth of two witnesses or three

Dt 19.15 quoted in Mt 18.16 and 2 Cor 13.1

Eye for eye, tooth for tooth

Dt 19.21 quoted in Mt 5.38

Cursed is every one that hangeth on a tree

Dt 21.23 quoted in Ga 3.13

Let him give here a writing of divorcement

Dt 24.1 quoted in Mt 5.31 and Mt 19.1

Write a bill of divorcement

Dt 24.1, 3 quoted in Mk 10.4

Thou shalt not muzzle the ox when he treadeth out the corn

Dt 25.4 quoted in 1 Co 9.9 and 1 Tm 5.18

If a man's brother die

Dt 25.5 quoted in Mt 22.24, Mk 12.19, and Lk 20.28

Cursed is everyone who continueth not

Dt 27.26 quoted in Ga 3.10

Eyes that they should not see

Dt 29.4 quoted in Ro 11.8

The word is nigh thee

Dt 30.12-14 quoted in Ro 10.6-8

I will in no wise fail thee

Dt 31.6, 8 quoted in He 13.5

I will provoke you to jealousy

Dt 32.21 quoted in Ro 10.19

Vengeance is mine

Dt 32.35 quoted in Ro 12.19

Deuteronomy

The Lord shall judge his people Dt 32.35, 36 quoted in He 10.30 *Rejoice, ye Gentiles, with his people* Dt 32.43 quoted in Ro 15.10	*Let all the angels of God worship him* Dt 32.43 quoted in He 1.6

1 Samuel

A man after my heart 1 Sam 13.14 quoted in Ac 13.22	

2 Samuel

I will be to him a father 2 Sam 7.14 quoted in 2 Cor 6.18 and He 1.5	*I will give praise unto thee among the Gentiles* 2 Sam 22.50 quoted in Ro 15.9

1 Kings

I alone am left, and they seek my life 1 Kgs 19.10, 14 quoted in Ro 11.3	*Who have not bowed the knee to Baal* 1 Kgs 19.18 quoted in Ro 11.4

Job

He that taketh the wise in their craftiness Job 5.13 quoted in 1 Cor 3.19	*Who hath first given to him* Job 41.11 quoted in Ro 11.35

Psalms

Why did the Gentiles rage? Ps 2.1-2 quoted in Ac 4.25-26 *Thou art my Son, this day have I begotten thee* Ps 2.7 quoted in Acts 13.33, He 1.5, and He 5.5 *Be ye angry, and sin not* Ps 4.4 quoted in Eph 4.26 *Their throat is an open sepulchre* Ps 5.9 quoted in Ro 3.13 *Out of the mouth of babes* Ps 8.2 quoted in Mt 21.16 *What is man, that thou art mindful of him?* Ps 8.4-6 quoted in He 2.6-8 *He put all things in subjection under his feet* Ps 8.6 quoted in 1 Cor 15.27 *Whose mouth is full of cursing and bitterness* Ps 10.7 quoted in Ro. 3.14	*They are together become unprofitable* Ps 14.1-3 quoted in Ro 3.10-12 *Thou wilt not leave my soul unto Hades* Ps 16.8-11 quoted in Ac 2.25-28 *Neither was he left unto Hades* Ps 16.10 quoted in Ac 2.31 *Thou wilt not give thy Holy One to see destruction* Ps 16.10 quoted in Ac 13.35 *Therefore will I give praise unto thee among the Gentiles* Ps 18.49 quoted in Ro 15.9 *Their sound went out into all the earth* Ps 19.4 quoted in Ro 10.18 *My God, my God, why hast thou forsaken me?* Ps 22.1 quoted in Mt 27.46 and Mk 15.34 *They parted my garments among them* Ps 22.18 quoted in Jn 19.24

Psalms

I will declare thy name unto my brethren	*I said, ye are gods*
Ps 22.22 quoted in He 2.12	Ps 82.6 quoted in Jn 10.34
The earth is the Lord's, and the fullness thereof	*I have found David*
Ps 24.1 quoted in 1 Cor 10.26	Ps 89.20 quoted in Ac 13.22
Into thy hands I commend my spirit	*He shall give his angels charge concerning thee*
Ps 31.5 quoted in Lk 23.46	Ps 91.11-12 quoted in Mt 4.6 and Lk 4.10-11
Blessed are those whose iniquities are forgiven	*The Lord knoweth the reasonings of the wise*
Ps 32.1-2 quoted in Ro 4.7-8	Ps 94.11 quoted in 1 Cor 3.20
He that would love life, and see good days	*Today, if ye shall hear his voice*
Ps 34.12-14 quoted in 1 Pe 3.10-12	Ps 95.7-8 quoted in He 3.15
They hated me without a cause	*Today, if ye shall hear his voice*
Ps 35.19 quoted in Jn 15.25	Ps 95.7-11 quoted in He 3.7-11 and He 4.7
There is no fear of God before their eyes	*As I sware in my wrath, They shall not enter into my rest*
Ps 36.1 quoted in Ro 3.18	Ps 95.11 quoted in He 4.3, 5
Sacrifice and offering thou wouldest not	*And they all shall wax old as doth a garment*
Ps 40.6-8 quoted in He 10.5-7	Ps 102.25-27 quoted in He 1.10-12
He that eateth my bread lifted up his heel against me	*Who maketh his angels winds*
Ps 41.9 quoted in Jn 13.18	Ps 104.4 quoted in He 1.7
For thy sake we are killed all the day long	*His office let another take*
Ps 44.22 quoted in Ro 8.36	Ps 109.8 quoted in Ac 1.20
Thy throne, O God, is for ever and ever	*The Lord said to my Lord*
Ps 45.6-7 quoted in He 1.8-9	Ps 110.1 quoted in Mt 22.44, Mt 26.64, Mk 12.36, Mk 14.62,
That thou mightest be justified in thy words	Lk 20.42-43, Lk 22.69, Ac 2.34-35, and He 1.13
Ps 51.4 quoted in Ro 3.4	*Thou art a priest for ever*
They are together become unprofitable	Ps 110.4 quoted in He 5.6 and He 7.17, 21
Ps 53.1-3 quoted in Ro 3.10-12	*He hath scattered abroad, he hath given to the poor*
They hated me without a cause	Ps 112.9 quoted in 2 Cor 9.9
Ps 69.4 quoted in Jn 15.25	*I believed, and therefore did I speak*
Zeal for thy house shall eat me up	Ps 116.10 quoted in 2 Cor 4.13
Ps 69.9 quoted in Jn 2.17 and Ro 15.3	*Praise the Lord, all ye Gentiles*
Let their table be made a snare	Ps 117.1 quoted in Ro 15.11
Ps 69.22-23 quoted in Ro 11.9-10	*The Lord is my helper*
Let his habitation be made desolate	Ps 118.6 quoted in He 13.6
Ps 69.25 quoted in Ac 1.20	*The stone which the builders rejected*
I will open my mouth in parables	Ps 118.22 quoted in Lk 20.17, Ac 4.11, and 1 Pe 2.7
Ps 78.2 quoted in Mt 13.35	*This was from the Lord, and it is marvellous in our eyes*
He gave them bread out of heaven to eat	Ps 118.22-23 quoted in Mt 21.42 and Mk 12.10-11
Ps 78.24 quoted in Jn 6.31	

Psalms

Blessed is he that cometh in the name of the Lord	*Of the fruit of his loins he would set one upon his throne*
Ps 118.25-26 quoted in Mt 21.9, Mk 11.9-10 and Jn 12.13	Ps 132.11 quoted in Ac 2.30
Blessed is he that cometh in the name of the Lord	*The poison of asps in under their lips*
Ps 118.26 quoted in Mt 23.39, Lk 13.35 and Lk 19.38	Ps 140.3 quoted in Ro 3.13

Proverbs

For whom the Lord loveth he chasteneth	*If thine enemy hunger, feed him*
Pr 3.11-12 quoted in He 12.5-6	Pr 25.21-22 quoted in Ro 12.20
God resisteth the proud, but giveth grace to the humble	*The dog turning to his own vomit again*
Pr 3.34 quoted in James 4.6 and 1 Pe 5.5	Pr 26.11 quoted in 2 Pe 2.22
And if the righteous is scarcely saved,	
where shall the ungodly and sinner appear	
Pr 11.31 quoted in 1 Pe 4.18	

Isaiah

Except the Lord of Sabaoth had left us a seed,	*The people that sat in darkness saw a great light*
we should have been as Sodom	Is 9.1-2 quoted in Mt 4.15-16
Is 1.9 quoted in Ro 9.29	*It is the remnant that shall be saved*
That seeing they may not see,	Is 10.22-23 quoted in Ro 9.27-28
and hearing they may not understand	*On him shall the Gentiles hope*
Is 6.9 quoted in Luke 8.10	Is 11.10 quoted in Ro 15.12
By hearing ye shall hear, and in no wise understand	*Let us eat and drink, for tomorrow we die*
Is 6.9-10 quoted in Mt 13.14-15 and Mk 4.12	Is 22.13 quoted in 1 Cor 15.32
By hearing ye shall hear, and in no wise understand	*Death is swallowed up in victory*
Is 6.9-10 quoted in Ac 28.26-27	Is 25.8 quoted in 1 Cor 15.54
Lest they ... should turn, and I should heal them	*When I shall take away their sins*
Is 6.10 quoted in Jo 12.40	Is 27.9 quoted in Ro 11.27
Behold, the virgin shall be with child	*By men of strange tongues ... will I speak unto this people*
Is 7.14 quoted in Mt. 1.23	Is 28.11-12 quoted in 1 Cor 14.21
God with us	*He that believeth on him shall not be put to shame*
Is 8.8, 10 quoted in Mt. 1.23	Is 28.16 quoted in Ro 9.33, 10.11 and 1 Pe 2.6
A stone of stumbling, and a rock of offence	*God gave them a spirit of stupor*
Is 8.14 quoted in Ro 9.33 and 1 Pe 2.8	Is 29.10 quoted in Ro 11.8
I will put my trust in him	*Teaching as their doctrines the precepts of men*
Is 8.17 quoted in He 2.13	Is 29.13 quoted in Mt 15.8-9 and Mk 7.6-7
Behold, I and the children whom God hath given me	*I will destroy the wisdom of the wise*
Is 8.18 quoted in He 2.13	Is 29.14 quoted in 1 Cor 1.19

Isaiah

All flesh shall see the salvation of God
Is 40.3-5 quoted in Lk 3.4-6
The voice of one crying in the wilderness
Is 40.3 quoted in Mt 3.3, Mk 1.3 and Jn 1.23
All flesh is as grass
Is 40.6-8 quoted in 1 Pe 1.24-25
Who hath known the mind of the Lord?
Is 40.13 quoted in Ro 11.34 and 1 Cor 2.16
Behold, my servant whom I have chosen
Is 42.1-3 quoted in Mt 12.18-19
And in his name shall the Gentiles hope
Is 42.4 quoted in Mt 12.21
An elect race
Is 43.20 quoted in 1 Pe 2.9
A people for God's own possession
Is 43.21 quoted in 1 Pe 2.9
There is none other but he
Is 45.21 quoted in Mk 12.32
To me every knee shall bow
Is 45.23 quoted in Ro 14.11
A light of the Gentiles
Is 49.6 quoted in Ac 13.47
At an acceptable time I hearkened unto thee
Is 49.8 quoted in 2 Cor 6.2
As I live, saith the Lord
Is 49.18 quoted in Ro 14.11
For the name of God is blasphemed
among the Gentiles because of you
Is 52.5 quoted in Ro 2.24
How beautiful are the feet
Is 52.7 quoted in Ro 10.15
Come out from among them, and be ye separate
Is 52.11 quoted in 2 Cor 6.17
They shall see, to whom no tidings of him came
Is 52.15 quoted in Ro 15.21

Who has believed our report?
Is 53.1 quoted in Jn 12.38 and Ro 10.16
Himself took our infirmities, and bare our diseases
Is 53.4 quoted in Mt 8.17
He was led as a sheep to the slaughter
Is 53.7-8 quoted in Ac 8.32-33
Who did no sin, neither was guile found in his mouth
Is 53.9 quoted in 1 Pe 2.22
And he was reckoned with transgressors
Is 53.12 quoted in Lk 22.37
Rejoice thou barren that bearest not
Is 54.1 quoted in Ga 4.27
And they shall all be taught of God
Is 54.13 quoted in Jn 6.45
The sure mercies of David
Is 55.3 quoted in Ac 13.34
My house shall be called a house of prayer
Is 56.7 quoted in Mt 21.13, Mk 11.17 and Lk 19.46
Their feet are swift to shed blood
Is 59.7-8 quoted in Ro 3.15-17
He shall turn away ungodliness from Jacob
Is 59.20-21 quoted in Ro 11.26-27
The Spirit of the Lord is upon me
Is 61.1-2 quoted in Lk 4.18-19
Behold, thy King cometh unto thee
Is 62.11 quoted in Mt 21.5
Things which eye saw not
Is 64.4 quoted in 2 Cor 2.9
I was found of them that sought me not
Is 65.1 quoted in Ro 10.20
A disobedient and gainsaying people
Is 65.2 quoted in Ro 10.21
The heaven is my throne
Is 66.1-2 quoted in Ac 7.49-50

Jeremiah

He that glorieth, let him glory in the Lord Jer 9.24 quoted in 1 Cor 1.31 and 2 Cor 10.17 *A voice was heard in Ramah* Jer 31.15 quoted in Mt 2.18	*Behold, the days come* Jer 31.31-34 quoted in He 8.8-12 *I will put my laws on their heart* Jer 31.33-34 quoted in He 10.16-17

Ezekiel

I will receive you Eze 20.34, 41 quoted in 2 Cor 6.17	*I will be their God* Eze 37.27 quoted in 2 Cor 6.16

Daniel

They shall see the Son of man coming on the clouds of heaven Dn 7.13 quoted in Mt 24.30, 26.64, Mk 13.26, 14.62 and Lk 21.27	

Hosea

They shall be called sons of the living God Ho 1.10 quoted in Ro 9.26 *I will call that my people, which was not my people* Ho 2.23 quoted in Ro 9.25 *I desire mercy, and not sacrifice* Ho 6.6 quoted in Mt 9.13 and 12.7	*They shall begin to say to the mountains, Fall on us* Ho 10.8 quoted in Lk 23.30 *Out of Egypt did I call my son* Ho 11.1 quoted in Mt 2.15 *O death, where is thy sting?* Ho 13.14 quoted in 1 Cor 15.55

Joel

I will pour forth of my Spirit upon all flesh Jl 2.28-32 quoted in Ac 2.17-21	*Whosoever shall call upon the name of the Lord shall be saved* Jl 2.32 quoted in Ro 10.13

Amos

Ye took up the tabernacle of Moloch. Am 5.25-27 quoted in Ac 7.42-43	*I will build again the tabernacle of David, which is fallen* Am 9.11-12 quoted in Ac 15.16-17

Jonah

Jonah was three days and three nights in the belly of the whale Jonah 1.17 quoted in Mt 12.40	

Micah

And thou Bethlehem, land of Judah, *Art in no wise least among the princes of Judah* Mic 5.2 quoted in Mt 2.6	*For I came to set a man at variance against his father* Mic 7.6 quoted in Mt 10.35-36

Habakkuk

For I work a work in your days, which ye shall in no wise believe Hab 1.5 quoted in Ac 13.41 *But my righteous one shall live by faith* Hab 2.3-4 quoted in He 10.37-38	*But my righteous one shall live by faith* Hab 2.4 quoted in Ro 1.17 and Ga 3.11

Haggai

Yet once more I will shake the earth Hg 2.6 quoted in He 12.26	

Zechariah

Speak ye truth each one with his neighbor Zch 8.16 quoted in Eph 4.25 *Tell ye the daughter of Zion, Behold, thy King cometh unto thee* Zch 9.9 quoted in Mt 21.5, Jn 12.15 *And they took the thirty pieces of silver* Zch 11.12-13 quoted in Mt 27.9-10	*They shall look on him whom they pierced* Zch 12.10 quoted in Jn 19.37 *I will smite the shepherd, and the sheep of the flock shall be scattered abroad* Zch 13.7 quoted in Mt 26.31 and Mk 14.27

Malachi

Jacob I loved, but Esau I hated Mal 1.2-3 quoted in Ro 9.13	*Behold, I send my messenger before thy face* Mal 3.1 quoted in Mt 11.10, Mk 1.2, and Lk 7.27

Occasions where The Septuagint Is Quoted in the New Testament against the sense of the Hebrew text

Enoch was not, because God translated him Gen 5.24 quoted in Heb 11.5	*Thou wilt not leave my soul unto Hades* Ps 16.8-11 quoted in Ac 2.25-28
To thy seed Gn 12.7 quoted in Ga 3.16	*Their sound went out into all the earth* Ps 19.4 quoted in Ro 10.18
Jacob ... worshipped, leaning on the top of his staff Gen 47.31 quoted in Heb 11.21	*I will declare thy name unto my brethren* Ps 22.22 quoted in He 2.12
Wouldest thou kill me, as thou killest the Egyptian yesterday? Ex 2.14 quoted in Ac 7.27-28	*Sacrifice and offering thou wouldest not* Ps 40.6-8 quoted in He 10.5-6
My name might be published abroad in all the earth Ex 9.16 quoted in Ro 9.17	*That thou mightest be justified in thy words* Ps 51.4 quoted in Ro 3.4
A royal priesthood Ex 19.6 quoted in 1 Pe 2.9	*They are together become unprofitable* Ps 53.1-3 quoted in Ro 3.10-12
The Lord knoweth them that are his Nu 16.5 quoted in 2 Tm 2.19	*Let their table be made a snare* Ps 69.22-23 quoted in Ro 11.9-10
Thou shalt worship the Lord thy God Dt 6.13 quoted in Mt 4.10 and Lk 4.8	*He gave them bread out of heaven to eat* Ps 78.24 quoted in Jn 6.31
Put away the wicked man from among yourselves Dt 17.7 quoted in 1 Cor 5.13	*Today, if ye shall hear his voice* Ps 95.7-8 quoted in He 3.15 and He 4.7
Cursed is every one that hangeth on a tree Dt 21.23 quoted in Ga 3.13	*Today, if ye shall hear his voice* Ps 95.7-11 quoted in He 3.7-11
Cursed is everyone who continueth not Dt 27.26 quoted in Ga 3.10	*And they all shall wax old as doth a garment* Ps 102.25-27 quoted in He 1.10-12
Let all the angels of God worship him Dt 32.43 quoted in He 1.6	*I believed, and therefore did I speak* Ps 116.10 quoted in 2 Cor 4.13
Why did the Gentiles rage? Ps 2.1-2 quoted in Ac 4.25-26	*The Lord is my helper* Ps 118.6 quoted in He 13.6
Their throat is an open sepulchre Ps 5.9 quoted in Ro 3.13	*The poison of asps in under their lips* Ps 140.3 quoted in Ro 3.13
Out of the mouth of babes Ps 8.2 quoted in Mt 21.16	*For whom the Lord loveth he chasteneth* Pr 3.11-12 quoted in He 12.5-6
What is man, that thou art mindful of him? Ps 8.4-6 quoted in He 2.6-8	*God resisteth the proud, but giveth grace to the humble* Pr 3.34 quoted in James 4.6 and 1 Pe 5.5
Whose mouth is full of cursing and bitterness Ps 10.7 quoted in Ro 3.14	*And if the righteous is scarcely saved, where shall the ungodly and sinner appear* Pr 11.31 quoted in 1 Pe 4.18
They are together become unprofitable Ps 14.1-3 quoted in Ro 3.10-12	

If thine enemy hunger, feed him Pr 25.21-22 quoted in Ro 12.20	*To me every knee shall bow* Is 45.23 quoted in Ro 14.11

Except the Lord of Sabaoth had left us a seed, we should have been as Sodom	*At an acceptable time I hearkened unto thee*
Is 1.9 quoted in Ro 9.29	Is 49.8 quoted in 2 Cor 6.2
By hearing ye shall hear, and in no wise understand	*For the name of God is blasphemed among the Gentiles because of you*
Is 6.9-10 quoted in Mt 13.14-15 and Mk 4.12	Is 52.5 quoted in Ro 2.24
By hearing ye shall hear, and in no wise understand	*They shall see, to whom no tidings of him came*
Is 6.9-10 quoted in Ac 28.26-27	Is 52.15 quoted in Ro 15.21
Lest they should see with their eyes ... and I should heal them	*Who has believed our report?*
Is 6.9-10 quoted in John 12.40	Is 53.1 quoted in Jn 12.38 and Ro 10.16
Behold, the virgin shall be with child	*He was led as a sheep to the slaughter*
Is 7.14 quoted in Mt. 1.23	Is 53.7-8 quoted in Ac 8.32-33
I will put my trust in him	*Neither was guile found in his mouth*
Is 8.17 quoted in He 2.13	Is 53.9 quoted in 1 Pt 2.22
It is the remnant that shall be saved	*Rejoice thou barren that bearest not*
Is 10.22-23 quoted in Ro 9.27-28	Is 54.1 quoted in Ga 4.27
On him shall the Gentiles hope	*The holy and sure blessings of David*
Is 11.10 quoted in Ro 15.12	Is 55.3 quoted in Ac 13.34
When I shall take away their sins	*To set at liberty them that are bruised*
Is 27.9 quoted in Ro 11.27	Is 58.6 in Luke 4.18
He that believeth on him shall not be put to shame	*He shall turn away ungodliness from Jacob*
Is 28.16 quoted in Ro 9.33, 10.11 and 1 Pe 2.6	Is 59.20-21 quoted in Ro 11.26-27
Teaching as their doctrines the precepts of men	*The Spirit of the Lord is upon me*
Is 29.13 quoted in Mt 15.8-9 and Mk 7.6-7	Is 61.1-2 quoted in Lk 4.18-19
I will destroy the wisdom of the wise	*I was found of them that sought me not*
Is 29.14 quoted in 1 Cor 1.19	Is 65.1 quoted in Ro 10.20
All flesh shall see the salvation of God	*A disobedient and gainsaying people*
Is 40.3-5 quoted in Lk 3.4-6	Is 65.2 quoted in Ro 10.21
The voice of one crying in the wilderness	*Behold, the days come*
Is 40.3 quoted in Mt 3.3, Mk 1.3 and Jn 1.23	Jer 31.31-34 quoted in He 8.8-12
All flesh is as grass	*I will put my laws on their heart*
Is 40.6-8 quoted in 1 Pt 1.24-25	Jer 31.33-34 quoted in He 10.16-17
Who hath known the mind of the Lord?	*I will call that my people, which was not my people*
Is 40.13 quoted in Ro 11.34 and 1 Cor 2.16	Ho 2.23 quoted in Ro 9.25
And in his name shall the Gentiles hope	*I desire mercy, and not sacrifice*
Is 42.4 quoted in Mt 12.21	Ho 6.6 quoted in Mt 9.13 and 12.7
A people for God's own possession	*O death, where is thy sting?*
Is 43.21 quoted in 1 Pe 2.9	Ho 13.14 quoted in 1 Cor 15.55

I will pour forth of my Spirit upon all flesh Jl 2.28-32 quoted in Ac 2.17-21 *Ye took up the tabernacle of Moloch* Am 5.25-27 quoted in Ac 7.42-43 *I will build again the tabernacle of David, which is fallen* Am 9.11-12 quoted in Ac 15.16-17	*For I work a work in your days, which ye shall in no wise believe* Hab 1.5 quoted in Ac 13.41 *But my righteous one shall live by faith* Hab 2.3-4 quoted in He 10.37-38

Occasions where a Masoretic Reading Is Quoted in the New Testament against the sense of the Septuagint

He that taketh the wise in their craftiness	*Out of Egypt did I call my son*
Job 5.13 quoted in 1 Cor 3.19	Ho 11.1 quoted in Mt 2.15
Who hath first given to him	*They shall look on him whom they pierced*
Job 41.11 quoted in Ro 11.35	Zch 12.10 quoted in Jn 19.37
A stone of stumbling, and a rock of offence	*Behold, I send my messenger before thy face*
Is 8.14 quoted in Ro 9.33 and 1 Pe 2.8	Mal 3.1 quoted in Mt 11.10, Mk 1.2, and Lk 7.27

Appendix A: Dead Sea Scrolls-Septuagint Alignments Against the Masoretic Text

The following table shows Septuagint readings which differ from the Masoretic text, but which are supported by the Dead Sea Scrolls. Underlining is used to highlight the differences so supported. The "Septuagint" column largely reflects Brenton's translation, and the "Masoretic Text" is based on the American Standard Version. The table is limited to the first five books of the Bible, but similar variations prevail elsewhere.

* I have made clarifications where those translations do not sufficiently delineate differences in the source texts. For instance, Brenton translated the Greek word sunagwghn in Gen 1.9 with "place," which I have replaced with the more exact "gathering."

* Note also that for extended passages such as Gen 1.9 and Ex 22.5, the Dead Sea Scroll evidence in favor of the Septuagint reading is often fragmentary. That is, if the entire scroll were still extant, it would definitely contain additional material not present in the Masoretic text, and the material that has been recovered agrees with the Septuagint.

Although the Dead Sea Scrolls often support Septuagint readings, they also frequently oppose them. Thus, the alignments listed below are evidence for the antiquity of Hebrew source text of the Septuagint and for the diversity of the Hebrew Old Testament in ancient times. But they do not, in themselves, argue that the Hebrew source the Septuagint is based upon is preferable to the Masoretic text.

The list of passages given below was generated using the footnotes in The Dead Sea Scrolls Bible, Abegg, Flint, and Ullrich, HarperCollins, 1999.

Reference	Scroll	Septuagint	Masoretic Text
Gen 1.9	4QGenh1	Let the water which is under the heaven be collected into one gathering	Let the waters under the heavens be gathered together unto one place
Gen 1.9	4QGenk	And the water which was under the heaven was collected into its gatherings, and the dry land appeared.	[Not in MT.]
Gen 1.14	4QGenk	let them be for signs and for seasons and for days and foryears	let them be for signs, and for seasons, and for days and years
Gen 6.20	6QGen	of all reptiles creeping upon the earth after their kind	of every creeping thing of the ground after its kind
Gen 35.23	4QGen-Exoda	the first-born of Jacob; Ruben, Symeon	Reuben, Jacob's first-born, and Simeon
Gen 41.7	4QGenc	And the seven thin ears and blasted with the wind devoured the seven choice and full ears	And the thin ears swallowed up the seven rank and full ears.
Gen 41.16	4QGenj	And Joseph answered Pharao and said, Without God an answer of safety shall not be given to Pharao.	And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace.
Gen 41.24	4QGenj	And the seven thin and blasted ears devoured the seven fine and full ears	and the thin ears swallowed up the seven good ears
Ex 1.1	4QExodb	that came into Egypt together with Jacob their father	who came into Egypt (every man and his household came with Jacob)
Ex 1.5	4QExodb	And all the souls born of Jacob were seventy-five.	And all the souls that came out of the loins of Jacob were seventy souls
Ex 1.12	2QExoda	But as they humbled them, by so muchtheymultiplied, and grew exceedingly strong	But the more they afflicted him, the morehemultiplied andthe more he spread abroad.
Ex 2.3	4QExodb	put it in the marsh by the river	laid *it* in the flags by the river's brink
Ex 2.6	4QExodb	And having opened it, she sees the babe	And she opened it, and saw [him] the child
Ex 2.6	4QExodb	and the daughter of Pharao had compassion on him	And she had compassion on him
Ex 2.11	4QExodb	And it came to pass in that length of time	And it came to pass in those days
Ex 2.16	4QExodb	And the priest of Madiam had seven daughters, shepherding the flock	Now the priest of Midian had seven daughters
Ex 3.8	4QGen-Exoda	and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites	and the Amorite, and the Perizzite, and the Hivite, and the Jebusite
Ex 3.15	4QGen-Exoda	the God of Abraam, and God of Isaac	the God of Abraham, the God of Isaac
Ex 3.16	4QExodb	Go then and gather the elders of the children of Israel	Go, and gather the elders of Israel together
Ex 3.16	4QExodb	and God of Isaac, and God of Jacob	of Isaac, and of Jacob
Ex 3.19	4QExodb	will not let you go, save with a mighty hand	will not give you leave to go, no, not by a mighty hand

Reference	Scroll	Septuagint	Masoretic Text
Ex 4.6	4QGen-Exoda	brought his hand out of his bosom	he took it out
Ex 5.4	4QExodb	Why do ye, Moses and Aaron, turn the people from their works?	Wherefore do ye, Moses and Aaron, loose the people from their works?
Ex 5.8	4QGen-Exoda 4QExodb	Let us arise and do sacrifice to our God	Let us go *and* sacrifice to our God
Ex 5.9	4QExodb	Let the works of these men be made grievous, and let them care for these things	Let heavier work be laid upon the men, that they may labor therein
Ex 5.13	4QGen-Exoda	as when straw was given you	as when there was straw
Ex 7.10	4QGen-Exodm 4QGen-Exoda	And Moses and Aaron went in before Pharao	And Moses and Aaron went in unto Pharaoh
Ex 8.16	4QExodc	Stretch forth thy rod with thy hand and smite the dust of the earth	Stretch out thy rod, and smite the dust of the earth
Ex 9.6	4QpaleoExodm	all the cattle of the Egyptians died	all the cattle of Egypt died
Ex 9.7	4QpaleoExodm	that of all the cattle of the children of Israel there died not one	there was not so much as one of the cattle of the Israelites dead
Ex 9.8	4QpaleoExodm	And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes	And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes
Ex 9.28	2QExoda	and the hail and the fire	and hail
Ex 10.15	4QExodc	And they covered the face of the earth, and the land was wasted	For they covered the face of the whole earth, so that the land was darkened
Ex 10.17	4QExodc	pardon (plural) therefore	Now therefore forgive (singular)
Ex 10.24	4QpaleoExodm	And Pharao called Moses and Aaron	And Pharaoh called unto Moses
Ex 12.3	2QExoda	Speak to all the congregation of the children of Israel	Speak ye unto all the congregation of Israel
Ex 12.6	4QpaleoGen-Exodl	all the multitude of the congregation of the children of Israel	the whole assembly of the congregation of Israel
Ex 12.36	4QpaleoExodm	and they spoiled the Egyptians	And they despoiled Egypt {?}
Ex 12.39	2QExoda	for the Egyptians cast them out	because they were thrust out of Egypt
Ex 13.3	4QExode	Remember this day, in which ye came forth out of the land of Egypt	Remember this day, in which ye came out from Egypt
Ex 13.5	4QExode	And it shall come to pass when the Lord thy God shall	And it shall be, when Jehovah shall
Ex 14.10	4QExodc	the Egyptians	Egypt {?}
Ex 17.2	4QExodc 4QpaleoExodm	Why do ye revile me, and why tempt ye the Lord?	Why strive ye with me? Wherefore do ye tempt Jehovah?
Ex 17.12	4QpaleoExodm 4QExodc	But the hands of Moses were heavy	But Moses' hands was heavy
Ex 18.6	4QpaleoExodm	Behold, thy father-in-law Jothor	I, thy father-in-law Jethro
Ex 18.13	4QpaleoExodm	Moses from morning till evening	Moses from the morning unto the evening
Ex 18.16	4QpaleoExodm	whenever there is a dispute among them, and they come to me	when they have a matter, they come unto me
Ex 18.21	4QpaleoExodm	captains of thousands and captains of hundreds, and captains of fifties	rulers of thousands, rulers of hundreds, rulers of fifties
Ex 22.5	4QpaleoExodm	he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field	[Not in MT.]
Ex 23.8	4QpaleoGen-Exodl	for gifts blind the eyes of the seeing	for a bribe blindeth them that have sight
Ex 23.9	4QpaleoGen-Exodl	And ye shall not afflict a stranger	And a sojourner shalt thou not oppress
Ex 26.10	4QpaleoExodm	And thou shalt make loops fifty	And thou shalt make fifty loops
Ex 26.30	4QpaleoGen-Exodl	And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.	And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount
Ex 28.7	pap7QLXXExod	It shall have two shoulder-pieces joined one to another	It shall have two shoulder-pieces joined
Ex 32.7	4QpaleoExodm	And the Lord spoke to Moses, saying, Go	And Jehovah spake unto Moses, Go
Ex 32.13	4QpaleoExodm	that they shall possess it for ever	they shall inherit *it* for ever
Ex 32.27	4QpaleoExodm	Put every one his sword on his thigh, and go through and return from gate to gate through the camp	Put ye every man his sword upon his thigh, *and* go to and fro from gate to gate throughout the camp

Reference	Scroll	Septuagint	Masoretic Text
Ex 40.17	4QExod-Levf	And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon	And it came to pass in the first month in the second year, on the first day of the month
Ex 40.22	4QExod-Levf	And he brought the ark into the tabernacle	and he brought the ark in the tabernacle
Lv 1.17	4QLevb	And he shall break it off from the wings and shall not separate it	and he shall rend it by the wings thereof, *but* shall not divide it asunder
Lv 2.1	4QExod-Levf	and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice	and he shall pour oil upon it, and put frankincense thereon
Lv 2.8	4QLevb	And he shall offer	And thou shalt bring
Lv 2.11	4QLevb	Ye shall not leaven every sacrifice which ye shall bring to the Lord	Each meal-offering, which ye shall offer unto Jehovah, shall not be made with leaven
Lv 3.11	4QLevb	the priest shall offer these on the altar	And the priest shall burn it upon the altar
Lv 3.11	pap4QLXXLevb	it is a sacrifice of sweet savour, a burnt-offering to the Lord	it is the food of the offering made by fire unto Jehovah
Lv 4.4	pap4QLXXLevb	and he shall put his hand on the head of the calf before the Lord, and shall slay the calf in the presence of the Lord	and he shall lay his hand upon the head of the bullock, and kill the bullock before Jehovah
Lv 4.7	pap4QLXXLevb	And the priest shall put of the blood of the calf on the horns of the altar	And the priest shall put of the blood upon the horns of the altar
Lv 4.27	pap4QLXXLevb	And if a soul of the people of the land should sin unwillingly, in doing a thing	And if any one of the common people sin unwittingly, in doing any of the things which
Lv 5.6	pap4QLXXLevb	and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him	and the priest shall make atonement for him as concerning his sin
Lv 5.9	pap4QLXXLevb	for it is a sin-offering	it is a sin-offering
Lv 5.19	pap4QLXXLevb	For he has surely been guilty	It is a trespass-offering
Lv 10.1	11QLevb	And the two sons of Aaron, Nadab and Abiud	And Nadab and Abihu, the sons of Aaron
Lv 10.1	11QLevb	which the Lord did not command them	which he had not commanded them
Lv 11.26	2QpaleoLev	And whichever among the beasts divides the hoof and makes claws	Every beast which parteth the hoof, and the foot does not cleave
Lv 13.42	11QpaleoLeva	And if there should be in his baldness of head	But if there be in the bald head
Lv 14.51	4QLev-Numa	sprinkle upon the house seven times	sprinkle toward the house seven times
Lv 15.3	11QpaleoLeva	And this is the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him by reason of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness	And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness
Lv 17.4	4QLevd	and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people	and hath not brought it unto the door of the tent of meeting, to offer *it* as an oblation unto Jehovah before the tabernacle of Jehovah: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people
Lv 17.11	4QLevd	For the life of all flesh is its blood	For the life of the flesh is in the blood
Lv 18.30	11QpaleoLeva	for I am the Lord your God	I am Jehovah your God
Lv 21.8	11QpaleoLeva	for I the Lord that sanctify them am holy	for I Jehovah, who sanctify you, am holy
Lv 22.5	4QLeve	or whosoever shall touch any unclean reptile	or whosoever toucheth any creeping thing
Lv 22.18	4QLevb	according to all their confession or according to all their choice	whether it be any of their vows, and any of their freewill-offerings
Lv 22.24	11QpaleoLeva	thou shalt not offer them to the Lord	ye shall not offer unto Jehovah
Lv 22.31	4QLevb	And ye shall keep my commandments and do them	Therefore shall ye keep my commandments, and do them: I am Jehovah
Lv 25.46	4QLevb	And ye shall distribute them to your children after you	And ye shall make them an inheritance for your children after you

Reference	Scroll	Septuagint	Masoretic Text
Num 3.3	4QLev-Numa	whom they consecrated to the priesthood	whom he consecrated to minister in the priest's office
Num 4.6	4QLXXNum	and shall put the staves through	and shall put in the staves thereof
Num 4.8	4QLXXNum	shall put the staves into it	shall put in the staves thereof
Num 11.32	4QNumb	and all the night, and all the day the next	and all the night, and all the next day
Num 12.6	4QNumb	And he said to them, Hear	And he said, Hear
Num 13.23	4QNumb	cut down thence a bough and one cluster of grapes upon it	cut down from thence a branch with one cluster of grapes
Num 13.24	4QNumb	And they called that place	That place was called (singular verb)
Num 16.1	4QNumb	Phaleth the son of Ruben	Peleth, sons of Reuben
Num 16.2	4QNumb	and men of renown	men of renown
Num 16.5	4QNumb	And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom he has chosenfor himself, he has brought to himself.	and he spake unto Korah and unto all his company, saying, In the morning Jehovah will show who are his, and who is holy and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him.
Num 18.30	4QNumb	from the wine-press	of the wine-press
Num 18.31	4QNumb	ye and your households	ye and your household
Num 19.3	4QNumb	they shall bring her out of the camp into a clean place, and shall kill her	he shall bring her forth without the camp, and one shall slay her
Num 20.24	4QNumb	Let Aaron be added to his people	Aaron shall be gathered unto his peoples
Num 22.9	4QNumb	And God came to Balaam, and said to him	And God came unto Balaam, and said
Num 22.10	4QNumb	sent them to me, saying	sent unto me, *saying*
Num 22.11	4QNumb	Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land.	Behold, the peoplethatis come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.
Num 22.13	4QNumb	Depart quickly to your lord	Get you into your land
Num 22.17	4QNumb	will do for thee whatsoever thou shalt say	whatsoever thou sayest unto me I will do
Num 22.18	4QNumb	shall not be able to go beyond the word of the Lord God, to make it little or great in my mind	I cannot go beyond the word of Jehovah my God, to do less or more
Num 23.3	4QNumb	if God will appear to me and meet me	peradventure Jehovah will come to meet me
Num 24.1	4QNumb	he did not go according to his custom to meet the omens	he went not, as at the other times, to meet with enchantments
Num 24.6	4QNumb	as gardens by a river, and as tents which God pitched	As gardens by the river-side, As lign-aloes which Jehovah hath planted
Num 25.16	4QNumb	And the Lord spoke to Moses, saying, Speak to the children of Israel, saying,	And Jehovah spake unto Moses, saying,
Num 26.17	4QNumb	to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites	of Arod, the family of the Arodites; of Areli, the family of the Arelites
Num 26.21	4QNumb	the family of the Jamunites	the family of the Hamulites
Num 26.23	4QNumb	the family of the Phuaites	the family of the Punites
Num 26.30	4QNumb	And these are the sons of Galaad; to Achiezer	These are the sons of Gilead: of Iezer
Num 26.32	4QNumb	and to Opher, the family of the Opherites	and of Hepher, the family of the Hepherites
Num 26.33	4QNumb	and these were the names of the daughters of Salpaad	and the name of the daughters of Zelophehad
Num 26.34	4QNumb	These are the families of Manasse according	These are the families of Manasseh; and
Num 27.1	4QNumb	the daughters of Salpaad the son of Opher	the daughters of Zelophehad, the son of Hepher
Num 28.14	4QNumb	for one lamb	for a lamb
Num 30.7	4QNumb	and her husband should hear, and hold his peace at her in the day in which he should hear	and her husband hear it, and in the day that he heareth it holds his peace at her
Num 30.8	4QNumb	But if her husband should straitly forbid her in the day in which he should hear her, none of her vows or obligations shall stand	But if her husband disallow her in the day that he heareth it, then he shall make void her vow
Num 31.30	4QNumb	from the sheep, and from the asses	of the asses, and of the flocks
Num 31.48	4QNumb	And all those who were appointed to be officers	And the officers that were
Num 31.50	4QNumb	a ring, or a bracelet	signet-rings, ear-rings
Num 31.52	4QNumb	sixteen thousand and seven hundred	sixteen thousand seven hundred

<u>Reference</u>	<u>Scroll</u>	<u>Septuagint</u>	<u>Masoretic Text</u>
Num 32.30	4QNumb	But if they will not pass over armed with you <u>to war before the Lord, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanaan</u>, and they shall inherit with you in the land of Chanaan	but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan
Num 35.5	4QNumb	and on the <u>side to the west</u> two thousand cubits	and for the <u>west side</u> two thousand cubits
Num 35.21	4QNumb	he is a murderer: <u>let the murderer by all means be put to death</u>:the avenger of blood	he is a murderer: the avenger of blood
Num 36.1	4QNumb	before Moses, <u>and before Eleazar the priest</u>, and before the heads	before Moses, and before the princes
Dt 1.39	4QDeuth	this day <u>knows</u> (singular) not good or evil	this day have <u>no knowledge (plural)</u> of good or evil
Dt 3.20	4QDeutm	until the Lord <u>your God</u> give your brethren rest	until Jehovah give rest unto your brethren
Dt 3.27	4QDeutd	Go up <u>onto</u> the top	Get thee up <u>unto</u> the top
Dt 5.1	4QDeutj	Hear, Israel, the ordinances and judgments, all that I speak in your ears <u>this day</u>	Hear, O Israel, the statutes and the ordinances which I speak in your ears <u>today</u>
Dt 5.3	4QDeutn	here alive <u>this day</u>	here alive
Dt 5.5	4QDeutn	<u>And</u> I stood between the Lord and you at that time to report to you the <u>words</u> of the Lord	I stood between Jehovah and you at that time, to show you the <u>word</u> of Jehovah
Dt 5.8	4QDeutn	Thou shalt not make to thyself an image, <u>nor</u> likeness of any thing	Thou shalt not make unto thee a graven image, norany likeness of anything
Dt 5.9	4QDeutn	upon the children <u>to</u> the third and fourth generation	upon the children, <u>and upon</u> the third and upon the fourth generation
Dt 5.14	4QDeutn	but on the seventh day is the sabbath of the Lord thy God: thou shalt do <u>in it</u> no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou	but the seventh day is a sabbath unto Jehovah thy God: <u>in it</u> thou shalt not do any work, thou, <u>nor</u> thy son, <u>nor</u> thy daughter, <u>nor</u> thy man-servant, nor thy maid-servant, <u>nor</u> thine ox, nor thine ass, nor any of thy cattle, <u>nor</u> thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou
Dt 5.15	4QDeutn	therefore the Lord appointed thee to <u>keep</u> the sabbath day and <u>to hallow it</u>	therefore Jehovah thy God commanded thee to <u>perform</u> the sabbath day
Dt 5.19	4QDeutn	Thou shalt not steal	<u>Neither</u> shalt thou steal
Dt 5.20	4QDeutn	Thou shalt not bear false witness against thy neighbour	<u>Neither</u> shalt thou bear false witness against thy neighbor
Dt 5.21	4QDeutn	Thou shalt not covet thy neighbour's wife; thou shalt not <u>covet</u> thy neighbour's house	<u>Neither</u> shalt thou covet thy neighbor's wife; <u>neither</u> shalt thou <u>desire</u> thy neighbor's house
Dt 5.24	4QDeutn	in this day we have seen that God shall speak to man	we have seen this day that God doth speak with man
Dt 5.27	4QDeutj	Do thou draw near, and hear all that the Lord our God shall say <u>to you</u>	Go thou near, and hear all that Jehovah our God shall say
Dt 5.29	4QDeutk1	O that there were such a heart in them, that they should fear me and keep my commands always	Oh that there were such a heart in them, that they would fear me, and keep <u>all</u> my commandments always
Dt 7.4	4QpaleoDeutr	For he will draw away thy son from me, and <u>he</u> will serve other gods	For he will turn away thy son from following me, that <u>they</u> may serve other gods
Dt 7.15	5QDeutcorr	And the Lord thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, <u>which thou hast seen</u>, and all that thou hast known	And Jehovah will take away from thee all sickness; and none of the evil diseases of Egypt, which thou knowest
Dt 7.19	4QpaleoDeutr	the great temptations which thine eyes have seen, <u>the</u> signs and great wonders	the great trials which thine eyes saw, <u>and the</u> signs, and the wonders
Dt 7.23	4QDeute	And the Lord thy God shall deliver them <u>into thy hands</u>	But Jehovah thy God will deliver them up <u>before thee</u>
Dt 8.2	4QDeutc	that he might afflict thee, <u>and</u> try thee	that he might humble thee, to prove thee
Dt 8.5	4QDeutj	<u>so</u> the Lord thy God will chasten thee	<u>*so*</u> Jehovah thy God chasteneth thee
Dt 8.7	4QDeutf	For the Lord thy God will bring thee into a good <u>and extensive</u> land	For Jehovah thy God bringeth thee into a good land
Dt 8.8	4QDeutn	vines, figs	vines <u>and</u> fig-trees
Dt 8.9	4QDeutf, 4QDeutn	a land on which thou shalt not eat thy bread with poverty, <u>and</u> thou shalt not want any thing upon it	a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it
Dt 8.12	5QDeutcorr	and dwelt <u>in them</u>	and dwelt <u>*therein*</u>

Reference	Scroll	Septuagint	Masoretic Text
Dt 8.19	5QDeutcorr	I call heaven and earth to witness against you this day, that ye shall surely perish	I testify against you this day that ye shall surely perish
Dt 10.10	2QDeutc	the Lord heard me at that time also, and the Lord would not destroy you	Jehovah hearkened unto me that time also; Jehovah would not destroy thee
Dt 11.7	4QDeutj, 4QDeutk1	all the mighty works of the Lord	all the great work of Jehovah
Dt 11.8	4QDeutk1	that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it	that ye may be strong, and go in and possess the land, whither ye go over to possess it
Dt 11.10	4QDeutk1	For the land into whichyegoest to inherit it, is not as the land of Egypt, whence ye came out, whensoever they sow the seed, and water it with theirfeet, as a garden of herbs	For the land, whitherthougoest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thyfoot, as a garden of herbs
Dt 12.1	4QpaleoDeutr	And these are the ordinances	These are the statutes
Dr 12.19	4QDeutc	all the time that thou livest upon the earth	as long as thou livest in thy land
Dt 13.3	1QDeuta	ye shall not hearken	thou shalt not hearken
Dt 13.6	4QDeutc	And if thy brother by thy father or mother	If thy brother, the son of thy mother
Dt 13.8	11QDeut	shall not spare him	neither shalt thou spare
Dt 13.18	4QpaleoDeutr	to do that which is good and pleasing before the Lord thy God	to do that which is right in the eyes of Jehovah thy God
Dt 15.15	1QDeutb	therefore I charge thee to do this thing	therefore I command thee this thing to-day
Dt 16.8	4QDeutc	thou shalt not do in it any work	thou shalt do no work *therein*
Dt 20.1	4QDeutf	and a people	*and* a people
Dt 20.17	4QDeutk2	Pherezite, and the Evite	Perizzite, the Hivite
Dt 23.13	4QpaleoDeutr	thou shalt dig with it, and shalt bring back	thou shalt dig therewith, and shalt turn back
Dt 24.2	4QDeuta	And if she should go	And when she is departed out of his house, she may go
Dt 24.5	4QDeuta	neither shall any thing be laid upon him	neither shall he be charged with any business
Dt 26.19	4QDeutc	renowned, and a boast	in praise, and in name
Dt 27.26	4QDeutc	and all the people shall say (plural)	And all the people shall say (singular)
Dt 30.11	4QDeutb	neither is it far from thee	neither is it far off
Dt 30.14	4QDeutb	in thy mouth, and in thine heart, and in thine hands to do it	in thy mouth, and in thy heart, that thou mayest do it
Dt 31.1	1QDeutb	And Moses finished speaking all	And Moses went and spake
Dt 31.5	1QDeutb	And the Lord has delivered them to you (plural)	And Jehovah will deliver them up before you (singular)
Dt 31.9	4QDeuth	And Moses wrote the words of this law in a book, and gave it	And Moses wrote this law, and delivered it
Dt 31.11	4QDeutb	ye shall read this law	thou shalt read this law
Dt 31.16	4QDeutc	and they will forsake me, and break my covenant	and will forsake (singular) me, and break (singular) my covenant
Dt 31.17	4QDeutc	they shall say in that day, Because the Lord my God is not with me, these evils have come upon me.	he will say in that day, Are not these evils come upon us because our God is not among us?
Dt 31.18	4QDeutc	And I will surely turn away my face from them in that day	And I will surely hide my face in that day
Dt 31.19	4QDeutc	now write the words of this song	Now therefore write ye this song
Dt 31.28	4QDeutb	Gather together to me the heads of your tribes, and your elders, and your judges, and your officers	Assemble unto me all the elders of your tribes, and your officers
Dt 32.8	4QDeutj	the number of the angels of God	the number of the children of Israel
Dt 32.37	4QDeutq	and the Lord said, Where are their gods	And he will say, Where are their gods
Dt 32.37	4QDeutq	on whom they trusted	*in which* they took refuge
Dt 32.43	4QDeutq	Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him [4QDeutq has "and bow down to him all you gods," which merges the last two items underlined in the LXX]]; for he will avenge the blood of his sons, and he will render vengeance,and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people	Rejoice, O ye nations, with his people: For he will avenge the blood of his servants, And will render vengeance to his adversaries, And will make expiation for his land, for his people
Dt 34.6	4QDeutl	And they buried him	And he buried him

The following table displays some of the more noteworthy Septuagint-Dead Sea Scrolls alignments in the remainder of the Bible.

Reference	Scroll	Septuagint	Masoretic Text
1 Sam 2.9	4QSama	granting his petition to him that prays; and he blesses the years of the righteous	Not in MT.
1 Sam 2.22	4QSama	he heard what his sons did to the children of Israel	he heard all that his sons did unto all Israel, and how that they lay with the women that did service at the door of the tent of meeting
1 Sam 2.33	4QSama	thy house shall fall by the sword of men	thy house shall die in the flower of their age
1 Sam 11.8	4QSama	and the men of Juda seventy thousand	and the men of Judah thirty thousand
1 Sam 17.4	4QSama	Goliath, by name, out of Geth, his height was four cubits and a span	named Goliath, of Gath, whose height was six cubits and a span
2 Sam 4.2	4QSama	And Jebosthe [4QSama has Mephibosheth] the son of Saul	And Saul's son
2 Sam 8.7	4QSama	And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon	And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem
Ps 17.11	11QPsc	They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground.	They have now compassed us in our steps; They set their eyes to cast us down to the earth.
Ps 22.16	5/6HevPs	the assembly of the wicked doers has beset me round: they pierced my hands and my feet.	A company of evil-doers have inclosed me; Like a lion are my hands and feet [or, My hands and feet are shriveled - the meaning of the Masoretic Hebrew is uncertain]
Ps 30.10	4QPsr	The Lord heard, and had compassion upon me; the Lord is become my helper.	Hear, O Jehovah, and have mercy upon me: Jehovah, be thou my helper.
Ps 49.12	4QPsc	And man being in honour, understands not: he is compared to the senseless cattle, and is like to them.	But man being in honor abideth not: He is like the beasts that perish.
Ps 71.6	4QPsa	from the belly of my mother thou art my protector	Thou art he that took me out of my mother's bowels
Ps 118.8	4QPsb	It is better to trust in the Lord than to trust in man.	It is better to take refuge in Jehovah Than to put confidence in man.
Ps 119.119	11QPsa	I have reckoned [11QPsa, discount] all the sinners of the earth as transgressors	Thou puttest away all the wicked of the earth like dross
Ps 126.1	4QPse	When the Lord turned the captivity of Sion	When Jehovah brought back those that returned to Zion
Ps 138.1	11QPsa	I will give thee thanks, O Lord, with my whole heart	I will give thee thanks with my whole heart
Ps 145.5	11QPsa	And they shall speak of the glorious majesty of thy holiness	Of the glorious majesty of thine honor
Ps 145.13	11QPsa	thy dominion endures through all generations. The Lord is faithful in his words, and holy in all his works. [This is an acrostic psalm. The additional line is required to fill the gap between the verse for the Hebrew letter nun (verse 13) and the samek verse (14). With this addition, the psalm has 22 verses, one for each letter in the Hebrew alphabet.]	thy dominion endureth throughout all generations.
Prov 14.34	4QProvb	Righteousness exalts a nation: but sins diminish tribes.	Righteousness exalteth a nation; But sin is a reproach to any people.
Is 61.1-2	1QIsaa, 1QIsab	The Spirit of the Lord is upon me	The Spirit of the Lord Jehovah is upon me
Is 65.1	1QIsaa	I became manifest to them that asked not for me	I am inquired of by them that asked not for *me*
Jer 10.6-8, 10	4QJerb	Not in LXX or 4QJerb	There is none like unto thee, O Jehovah; thou art great, and thy name is great in might. Who should not fear thee, O King of the nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee. But they are together brutish and foolish: the instruction of idols! it is but a stock. ...But Jehovah is the true God; he is the living God, and an everlasting King: at his wrath the earth trembleth, and the nations are not able to abide his indignation.
Lam 1.13	4QLam	He has sent fire from his lofty habitation, he has brought it down into my bones	From on high hath he sent fire into my bones, and it prevaileth against them
Lam 1.17	4QLam	Jerusalem has become among them as a removed woman	Jerusalem is among them as an unclean thing
Dan 2.20	4QDana	the name of the great Lord will be blessed	Blessed be the name of God
Dan 2.28	4QDana	Nabuchodonosor what things must come to pass in the last days. O king, may you live forever, thy dream, and the vision of thy head upon thy bed, are as follows	Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these
Dan 2.31	4QDana	that image was very great, and the appearance of it excellent	This image, which was mighty, and whose brightness was excellent
Dan 5.7	4QDana	the king shouted in a great voice to call in the enchanters, magicians, Chaldeans, and soothsayers	The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers
Dan 8.4	4QDana	I saw the ram butting to the east, and to the north, and to the west and south	I saw the ram pushing westward, and northward, and southward
Joel 1.17	4QXIIc	The heifers have started at their mangers	The seeds rot under their clods
Zech 10.12	4QXIIg	And I will strengthen them in the Lord their God; and they shall boast in his name, saith the Lord	And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah
Mal 2.16	4QXIIa	But if thou shouldest hate thy wife and put her away, saith the Lord God of Israel	For I hate putting away, saith Jehovah, the God of Israel

Appendix B: Books of the Septuagint

Key:

Genesis -- Bold type indicates books in the Hebrew canon.

Judith -- An underlined title designates this book as included in the Orthodox and Roman Catholic canons of scripture but not the Protestant.

1 Esdras -- Italics is used for books considered canonical by the Orthodox Church but not by Roman Catholics or Protestants.

4 Maccabees -- Plain type is used for books not included in any canon.

A is Codex Alexandrinus; B, Vaticanus; S, Sinaiticus.

Rahlfs (51 books)	A (51 books)	B (45 books)	S
Genesis	**Genesis**	**Genesis**	**Genesis**
Exodus	**Exodus**	**Exodus**	---
Leviticus	**Leviticus**	**Leviticus**	---
Numbers	**Numbers**	**Numbers**	**Numbers**
Deuteronomy	**Deuteronomy**	**Deuteronomy**	---
Joshua	**Joshua**	**Joshua**	---
Judges	**Judges**	**Judges**	---
Ruth	**Ruth**	**Ruth**	---
1 Samuel	**1 Samuel**	**1 Samuel**	---
2 Samuel	**2 Samuel**	**2 Samuel**	---
1 Kings	**1 Kings**	**1 Kings**	---
2 Kings	**2 Kings**	**2 Kings**	---
1 Chronicles	**1 Chronicles**	**1 Chronicles**	**1 Chronicles**
2 Chronicles	**2 Chronicles**	**2 Chronicles**	**2 Chronicles**
1 Esdras[1]	**Hosea**	*1 Esdras*	---
2 Esdras (Ezra & Nehemiah)[2]	**Amos**	**2 Esdras (Ezra & Nehemiah)**	**2 Esdras (Ezra & Nehemiah)**
Esther	**Micah**	**Psalms (151)**	**Esther**
Judith	**Joel**	**Proverbs**	Tobit
Tobit	**Obadiah**	**Ecclesiastes**	Judith
1 Maccabees	**Jonah**	**Song of Songs**	1 Maccabees
2 Maccabees	**Nahum**	**Job**	2 Maccabees
3 Maccabees	**Habakkuk**	Wisdom of Solomon	**Isaiah**
4 Maccabees[3]	**Zephaniah**	Sirach (Ecclesiasticus)	**Jeremiah**
Psalms (151)[4]	**Haggai**	**Esther**	**Lamentations**
Odes[5]	**Zechariah**	Judith	---
Proverbs	**Malachi**	Tobit	---
Ecclesiastes	**Isaiah**	**Hosea**	---
Song of Songs	**Jeremiah**	**Amos**	---
Job	Baruch	**Micah**	---
Wisdom of Solomon	**Lamentations**	**Joel**	---
Sirach (Ecclesiasticus)	Epistle of Jeremiah	**Obadiah**	**Joel**
Psalms of Solomon	**Ezekiel**	**Jonah**	**Obadiah**
Hosea	**Daniel**	**Nahum**	**Jonah**
Amos	**Esther**	**Habakkuk**	**Nahum**
Micah	Tobit	**Zephaniah**	**Habakkuk**
Joel	Judith	**Haggai**	**Zephaniah**
Obadiah	*1 Esdras*	**Zechariah**	**Haggai**
Jonah	**2 Esdras (Ezra & Nehemiah)**	**Malachi**	**Zechariah**
Nahum	1 Maccabees	**Isaiah**	**Malachi**
Habakkuk	2 Maccabees	**Jeremiah**	**Psalms (151)**
Zephaniah	*3 Maccabees*	Baruch	**Proverbs**
Haggai	4 Maccabees	**Lamentations**	**Ecclesiastes**
Zechariah	**Psalms (151)**	Epistle of Jeremiah	**Song of Songs**
Malachi	Odes	**Ezekiel**	Wisdom of Solomon
Isaiah	**Job**	**Daniel**	Sirach (Ecclesiasticus)
Jeremiah	**Proverbs**		**Job**
Baruch	**Ecclesiastes**		
Lamentations	**Song of Songs**		
Epistle of Jeremiah	Wisdom of Solomon		
Ezekiel	Sirach (Ecclesiasticus)		
Daniel[6]	Psalms of Solomon		
		B thus lacks the four books of Maccabees, the Odes and the Psalms of Solomon.	

Footnotes

1) The book of Ezra was formerly entitled 1 Esdras in Roman Catholic Bibles. 1 Esdras in this table is not Ezra. It is a variant account of material from 2 Chronicles, Ezra and Nehemiah, canonical for the Orthodox but not for Roman Catholics or Protestants.

2) There appears to be considerable confusion about 2 Esdras, with many authorities identifying it as a part of the "Septuagint Plus," works that are in the Septuagint but not in the Hebrew Old Testament. However, the Septuagint book of 2 Esdras is quite plainly in the Hebrew canon, being comprised of Ezra and Nehemiah. It begins with the words, "And in the first year of Cyrus the king of Persia" and ends with "Remember me, O our God, for good." The Apocryphal book of 2 Esdras, so titled in the King James Version Apocrypha and in the "Apocryphal/ Deuterocanonical"sections of the Revised Standard Version and the New Revised Standard Version, does not appear in the Septuagint at all. This other 2 Esdras (3 Esdras in the Slavonic Bible and 4 Esdras in an appendix to the Vulgate) is an apocalyptic work. Among other things, it describes how Ezra miraculously restored the Old Testament, which had been burned (14.19-26, 37-48), and how God stopped the Euphrates River from flowing to allow the lost tribes of Israel to pass into a far country (13.43-45).

3) 4 Maccabees is included as an appendix in Bibles of the Orthodox Church.

4) Psalm 151 is canonical for the Orthodox but not for Roman Catholics or Protestants. Brenton's translation of Psalm 151:

This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad.

1. I was small among my brethren, and youngest in my father's house: I tended my father's sheep.
2. My hands formed a musical instrument, and my fingers tuned a psaltery.
3. And who shall tell my Lord? the Lord himself, he himself hears.
4. He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing.
5. My brothers were handsome and tall; but the Lord did not take pleasure in them.
6. I went forth to meet the Philistine; and he cursed me by his idols.
7. But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

5) The book of Odes contains the Prayer of Manasseh, which is canonical for the Orthodox but not for Roman Catholics or Protestants.

6) The Septuagint books of Esther and Daniel contain several sections not present in the Masoretic Hebrew text. In Daniel, these are entitled Susanna, the Prayer of Azarias and the Song of the Three Children, and Bel and the Dragon. Apparently, the Greek text of Daniel that appears in Septuagint manuscripts is actually Theodotion's translation. According to Swete (Introduction to the Old Testament in Greek, page 47, footnote 1) only one copy of the original Septuagint version of Daniel is extant -- in "the Chigi M.S., known as Cod. 87."

Summary note on variations in the canon.

Books and fragments that are canonical for Roman Catholics and Orthodox but not for Protestants: Judith, Tobit, 1 and 2 Maccabees, Wisdom, Sirach (also known as Ecclesiasticus), Baruch, the Epistle of Jeremiah, and the additions to Esther and Daniel.

Books and fragments that are canonical for the Orthodox but not for Roman Catholics: 1 Esdras, 3 Maccabees, Psalm 151, and the Prayer of Manasseh. In addition, the apocalyptic 2 Esdras (perhaps more happily termed 3 Esdras -- see Footnote 2 above) is included in Slavonic

Appendix C: Patristic Guidance for Septuagint Translation

The table below is illustrative of a methodology, but does not follow that methodology through in a comprehensive manner. Ideally, one would prefer to act on the basis of a patristic consensus as to the meaning of a given text, rather than on the writings of one or two early Christian writers.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Gn 1.20	And God said, Let the waters bring forth **reptiles** having life, and winged creatures flying above the earth in the firmament of heaven, and it was so.	And God said, " Let the waters bring forth **moving creatures** having life, and winged creatures that fly above the earth in the firmament of heaven." And it was so.	Brenton uses " reptiles" for the things swimming in the waters. Basil *(Hexaemeron 7)* explains that fish " creep" through the water. A better translation is thus " moving creatures."
Gn 32.31-32	And Jacob called the name of that place, the **Face** of God; for, said he, I have seen God face to face, and my life was preserved. And the sun rose upon him, when he passed the **Face** of God; and he halted upon his thigh.	And Jacob called the name of that place, the **Form** of God; for, said he, I have seen God face to face, and my life was preserved. And the sun rose upon him, when he passed the **Form** of God; and he halted upon his thigh.	The Greek word ειδος translated " Face" in Brenton is more commonly given as " shape," " fashion," or " form." Athanasius (*Discourse* 3.16) contrasted Jacob, who had seen God's Form (whom he identified with the Word), with Jesus' audience in John 5.37-38. To preserve the contrast, it is important that ειδος be rendered in the same way in both John and Genesis. So in John, " Ye have neither heard his voice at any time, nor seen his form."
Ex 12.41	And it came to pass after the four hundred and thirty years, all the **forces** of the Lord came forth out of the land of Egypt by night.	And it came to pass after the four hundred and thirty years, all the **power** of the Lord came forth out of the land of Egypt by night.	" Forces" should be replaced with " power." See justification at note on Joel 2.25.
Ex 33.19	And God said, I will pass by before thee with my glory, and I will **call by my name, the Lord**, before thee.	And God said, "I will pass by before thee with my glory, and I will **proclaim the name of the Lord** before thee."	Cyril of Jerusalem (*Catechetical Lecture* 9.8), evidently followed the text of Codex Alexandrinus (as represented in the modified translation). He argued: " Being Himself the Lord, what Lord doth He proclaim? Thou seest how He was covertly teaching the godly doctrine of the Father and the Son." The reading of Alexandrinus thus supports Trinitarian theology.
Lv 23.40	And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of **osiers** from the brook	And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of **agnos** from the brook	Brenton ended the list of arboreal items to be brought during the Feast of Tabernacles with " branches of osiers from the brook." The word translated osiers is actually *agnos*, which is very much like the Greek word for chastity. Methodius *(Banquet 4)* provided a figurative reading of this passage in which he noted that the agnos is " by its very name the tree of chastity." Hence, it seems best to leave the tree with its Greek name, add a footnote to explain its significance, and thus preserve the allusion.
Nu 23.19	God is not as man **to waver**, nor as the son of man to be threatened.	Not like a man is God **suspended**, nor like a son of man does he suffer threats	A translation from the Masoretic Hebrew reads, " God is not a man, that he should lie, neither the son of man, that he should repent." This could be read as a denial of the deity of the Son of Man, Christ, and a denial of His Incarnation. Brenton's translation is an improvement. But the Greek verb in the first clause can be translated in any of these ways: to be suspended, to waver, to be deceived. Since Cyprian (*Treatise* 12.2.20) understood the first part of the verse to mean that the crucifixion (suspension) of Christ from the cross would not be like other crucifixions, the quite literal rendering (to be suspended) is preferable in this case. Thus an improved translation is: " Not like a man is God suspended, nor like a son of man does he suffer threats"; as if to say, " God may be crucified, but not with impunity, not as though he were a mere man."
Dt 13.18, 14.1	if thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God. Ye are the children of the Lord your God: ye shall not make any baldness between you eyes for the dead.	If thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God, ye are the children of the Lord your God. Ye shall not make any baldness between your eyes for the dead.	Athanasius (*De Decretis* 6) plainly read the passage as follows: " If thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God, ye are the children of the Lord your God. " Ye shall not make any baldness between your eyes for the dead." Thus, where Brenton connected " ye are the children of the Lord your God" with the sequel, Athanasius understood it to form the apodosis of 13.18.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Ps 4.5 (4.4)	feel compunction upon your beds for what ye say in your hearts	No modification.	Rahlf, following Cyprian (*Treatise* 4.5), presents a text that could be translated, " Speak ye in your hearts and upon your beds be grieved [or pierced]"; or " Speak ye in your hearts and upon your beds: be grieved." It would appear, however, that most early Christian writers followed texts that agree with Brenton. Hence, Brenton's translation should not be altered materially.
Ps 5.4 (5.3)	In the morning thou shalt hear my voice: in the morning will I **wait upon** thee, and will l**ook up**.	in the morning thou shalt hear my voice: in the morning I will **stand beside** thee, and I will **see**.	According to Augustine (*On the Psalms* 5.4-5), commenting on this verse in a Latin translation of the LXX, a man stands by God when he does not lie in earthly pleasures, and he sees God " when the night of iniquity is over." An alternate translation of the Greek agrees with this understanding: " in the morning thou shalt hear my voice: in the morning I will stand beside thee, and I will see." (There is no need to understand this to imply that a vision of God's *essence* results.)
Ps 5.12 (5.11)	But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell **among** them.	But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell **in** them.	Augustine (*On the Psalms* 5.16) understood this verse to speak of **Christ as our indweller** (as in Ephesians 3.17). Thus, " But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell in them."
Ps 6.5	who will **give** thee **thanks** in Hades?	in Hades who will **confess** to thee?	*The Apostolic Constitutions* (Book 2, Chapter 13) employed this verse to prove that there is no repentance after death. Thus, " in Hades who will confess to thee?" (The same argument applies to Psalm 29.10 (30.9): " Shall the dust give praise to thee?" becomes " Shall the dust confess to thee?") This rendering is bolstered also by Cyprian who, using a Latin translation based on the LXX, understood Ps 6.5 to refer to confession (*Epistle* 61.17).
Ps 6.8 (6.7)	I am **worn out** because of all my enemies.	I am **grown old** among all mine enemies	Augustine (*On the Psalms*, 6.9) remarked that the " enemies" were sins, and Paul had written that **we must put off the old man** and his deeds (Colossians 3.9-10). Hence, " I am grown old among all mine enemies," a more literal rendering of the Greek, in agreement with Charles Thomson's version
Ps 7.5 (7.4)	if I have requited **with evil** those who **requited me** ***with good***.	if I have repaid them that **requited me evil**	Augustine (*On the Psalms*, 7.3), commenting on this verse, wrote, " He then who repayeth not them that recompense evil, is perfect." Thus, in his view, the verse is an admonition against returning evil for evil (not evil for good, as Brenton has it), and an appropriate translation would be: " if I have repaid them that requited me evil." Or, as Charles Thomson has it, " if I have requited them evil who did me wrong."
Ps 7.14 (7.13)	he has completed his arrows for **the raging ones**.	he hath wrought his arrows for **them that burn**.	Augustine (*On the Psalms* 7.14) understood the arrows to be the apostles, who set afire those they taught with a " great love of the kingdom of heaven." Thus the more literal rendering, " he hath wrought his arrows for them that burn."
Ps 7.15 (7.14)	Behold, he has travailed with unrighteousness, he has conceived **trouble**, and brought forth iniquity.	Behold, he has travailed with unrighteousness, he has conceived **toil**, and brought forth iniquity.	Augustine (*On the Psalms* 7.16) took this to be a reference to the toil that came as a consequence of Adam's sin. Hence, " Behold, he has travailed with unrighteousness, he has conceived toil, and brought forth iniquity."
Ps 9.27 (10.6)	For he has said in his heart, I shall not be moved, **continuing without evil** from generation to generation.	For he hath said in his heart, " I shall not be moved from generation to generation **without evil**.	Augustine (*On the Psalms* 10.4) interpreted a more literal translation as follows: " A mind vain and full of error supposes that it cannot come from the mortal generation to the generation of eternity but by bad arts." Thus, " For he hath said in his heart, " I shall not be moved from generation to generation without evil."
Ps 9.36 (10.15)	his sin shall be sought for, and shall not be found.	his sin shall be sought, and he shall not be found **because of it**.	Brenton's text omits two Greek words, included in Rahlfs, that transform the verse thus: " his sin shall be sought, and he shall not be found because of it." With this Augustine (*On the Psalms* 10.12) agreed: " that is, he shall be judged for his sins, and himself shall perish because of his sin."

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Ps 11.6 (12.5)	Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith the Lord, I will set *them* in **safety**; I will speak ***to them* thereof openly**.	Because of the misery of the poor, and because of the sighing of the needy, now will I arise," saith the Lord. "I will set them in **salvation**; I will speak **boldly in him**.	Cyril of Jerusalem (*Catechetical Lecture* 14.4) understood the first part of this verse to refer to the resurrection of Christ. With this in mind, "safety" can be replaced with "salvation," which better suggests Christ's work. Then the final clause can be translated in a straightforward way as, "I will speak boldly in him"; for, as Augustine wrote (*On the Psalms* 12.7), this is "according to that in the Gospel, 'For he taught them as one having authority, and not as one of their scribes.' [Mt 7.29]" Hence, "Because of the misery of the poor, and because of the sighing of the needy, now will I arise," saith the Lord. "I will set them in salvation; I will speak boldly in him."
Ps 16.4 (17.4)	***I am purposed*** that my mouth shall not speak ***amiss***. **As for** the works of men, **by** the words of thy lips I have **guarded *myself* from** hard ways.	That my mouth shall not speak the works of men, **for the sake of** the words of thy lips I have **kept** hard ways	In his *Institutes* (Book 4.15), John Cassian referenced this verse when he determined to treat "with silence those things of which it is a shame even to speak." Elsewhere (Conference 24.22), the second part of the verse is contrasted with Christ's saying, "My yoke is easy, and my burden is light" (Matthew 11.30). A translation more literal than Brenton's, and one that comports with Cassian's understanding, is: "That my mouth shall not speak the works of men, for the sake of the words of thy lips I have kept hard ways."
Ps 16.13 (17.13)	deliver my soul from the ungodly: ***draw*** thy sword, **because of** the enemies of thine hand.	deliver my soul **from** the ungodly: thy sword from the enemies of thine hand.	Augustine (*On the Psalms* 16.13) commented as follows: "My soul is Thy weapon, which Thy hand, that is Thy eternal power, hath taken to subdue thereby the kingdoms of iniquity, and divide the righteous from the ungodly. This weapon, then 'deliver from the enemies of Thine hand.' " A more literal translation is, "deliver my soul from the ungodly: thy sword from the enemies of thine hand."
Ps 17.41 (18.40)	And thou has **made mine enemies turn their backs before me.**	Thou hast also **given me a back of mine enemies.**	Augustine (*On the Psalms* 18.41), reading a literal Latin translation of the Greek, interpreted the verse to mean that God had "made them [the enemies] to be a back to" the psalmist, "that is, to follow" him. Thus, "Thou hast also given me a back of mine enemies."
Ps 18.6 (19.6)	His going forth is from the **extremity** of heaven, and his **circuit** to the **other end** of heaven: and no one shall be hidden from his heat.	His going forth is from the **height** of heaven, and his **goal** unto the **height** of heaven: and no one shall be hidden from his heat.	Brenton thus tied the meaning of this verse to the movement of the sun mentioned in the previous verse: "he [the sun] will exult … to run his course." However, Irenaeus said that when the Psalmist expressed himself in this way, he "announced that very truth of His being taken up again to the place from which He came down, and that there is no one who can escape His righteous judgment. (Irenaeus, *Against Heresies*, 4.33.13)" The verse was read not as a description of astronomical phenomena but as a prophecy of Christ's Incarnation, Ascension back into heaven, and future judgment of mankind. Thus a revised translation, which is in fact closer to the Greek, reads, "His going forth is from the height of heaven, and his goal unto the height of heaven: and no one shall be hidden from his heat."
Ps 27.8 (28.8)	The Lord is the strength of his people, and **the saving defender of his anointed**.	The Lord is the strength of his people, and **the shield of the salvation of his Christ.**	Augustine (*On the Psalms* 27.8) commented as follows: "That, having saved them by His Christ, after the strength of war, He may protect them at the last with the immortality of peace." A more literal translation supports Augustine's interpretation: "The Lord is the strength of his people, and the shield of the salvation of his Christ." The Lord, then, is the protector of the salvation that comes through Christ, not the saving protector of his Christ. (Notice also that "salvation" here is actually plural: "salvations".)

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Ps 29.10 (30.9)	What profit is there in my blood, when I go down to **destruction**?	What profit is there in my blood, when I go down to **corruption**?	Athanasius (*Letter* 6.4) referred this verse to the Lord, who "for our sakes … came down, and being incorruptible, put on a corruptible body for the salvation of all of us." He went on to explain that the verse "does not mean that the descent of the Lord was without profit, for it gained the whole world; but rather that after He had thus suffered, sinners would prefer to suffer loss than to profit by it." In his view, then, the verse is a caution to sinners, showing them the Word's dismay that they should reject him, and make his sacrifice of no profit to them. But since this is the world of corruption, not destruction, the following is preferable: "What profit is there in my blood, when I go down to **corruption**?"
Ps 34.12 (35.12)	They rewarded me evil for good, and **bereavement** to my soul.	They rewarded me evil for good, and **barrenness** to my soul.	"Bereavement" is more literally "barrenness." Augustine (*On the Psalms* 35.13), commenting on this verse, identified this barrenness with "the tree He cursed, when seeking fruit He found none" [Mt 21.19].
Ps 34.18 (35.18)	in **an abundant** people I will praise thee.	in **a weighty** people I will praise thee.	The Greek word translated "abundant" is, more literally, "heavy." Augustine (*On the Psalms* 35.21) contrasts the "weighty people of God" with those whom the wind carries away like chaff. Hence, "in a weighty people I will praise thee."
Ps 35.9 (36.8)	They shall be **fully satisfied** with the fatness of thy house.	They shall be **drunken** with the fatness of thy house	Cyril of Jerusalem (*Catechetical Lectures* 17.19) understood this verse as a prophecy of the day of Pentecost: "But Peter who had the Holy Ghost, and who knew what he possessed, says, 'Men of Israel, ye who preach Joel, but know not the things which are written, these men are not drunken as ye suppose. (Acts 2.15)'" Thus the translation, "They shall be drunken with the fatness of thy house," which is also closer to the Greek.
Ps 37.8 (38.7)	For my <u>soul</u> is filled with **mockings**; and there is no health in my flesh.	For my <u>soul</u> is filled with **delusions**; and there is no health in my flesh.	There are variant readings in the Greek. Rahlfs prefers "For my <u>loins</u> are filled with mockings …", which brings the Greek closer to the modern Hebrew (as Rahlfs is wont to do). In some manuscripts, the "mockings" is replaced with a word that can also mean "delusions." Even without this variant, it would appear that a soul filled with "mockings" could be described as delusional. Thus, "For my soul is filled with delusions …" is a third possible translation. This appears to be Augustine's understanding of his Latin, for he wrote (*On the Psalms* 38.10), "Let mourning be our portion, until our soul be divested of its illusions, and our body be clothed with soundness." (Jerome's Latin (*Against the Pelagians* 3.14) appears to have read "loins," as in the Douay translation.)
Ps 37.21 (38.20)	[Brenton omits the last line of this verse.]	**and they cast me forth, the beloved, as a loathsome carcase**	Brenton omits the last line of this verse. However, the following appears in Psalterium Graeco-Latinum Veronese, which dates to the sixth century, at the end of the verse: "and they cast me forth, the beloved, as a loathsome carcase." Augustine (*On the Psalms* 38.25) read these words in his Latin version, and commented, "Was it not enough that he was 'dead'? wherefore 'in abomination' also? Because he was crucified."
Ps 39.7 (40.6)	Sacrifice and offering thou wouldest not; but **a body** hast thou prepared me.	No modification.	Rahlfs text, following the Gallican Psalter, replaces "a body" with "ears," though the three most ancient uncials have "a body" in agreement with Hebrews 10.5. Irenaeus (*Against Heresies*, 4.17) also apparently read the psalm as Rahlfs has it, though the difference is not critical to his argument. In Athanasius (*Letter* 6), the incarnational aspect of the verse is important as it is in Hebrews, and the reading is as in Brenton. Thus, Brenton's underlying text here seems preferable to Rahlfs.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Ps 43.13 (44.12)	Thou hast sold thy people without price, and there was no **profit** by their **exchange**	Thou hast sold thy people without price, and there was no **multitude** in their **jubilations**	The word Brenton renders with "exchange," αλαλαγμασιν, appears to be the dative plural of "jubilation" or "loud noise"; while "profit" is more commonly rendered "multitude." Hence Augustine (*On the Psalms* 44.11): "For when the Christians were flying before the pursuit of enemies, who were idolaters, were there then held any congregations and jubilees to the honour of God?" Thus, "Thou hast sold thy people without price, and there was no multitude in their jubilations." (The reading "exchange," αλαλαγμασιν, is present in Rahlfs, based on the Bohairic.)
Ps 44.8 (45.7)	God, hath anointed thee with the oil of gladness above **thy fellows.**	God, hath anointed thee with the oil of gladness above **them that partake of thee.**	In reference to this verse Athanasius (*Discourse* 1.46) wrote, "The Singer speaks of us all as 'fellows' or 'partakers' of the Lord: but were He one of things which come out of nothing and of things originate, He Himself had been one of those who partake. But, since he hymned Him as the eternal God, saying, 'Thy throne, O God, is for ever and ever,' and has declared that all other things partake of Him, what conclusion must we draw, but that He is distinct from originated things, and He only the Father's veritable Word, Radiance, and Wisdom, which all things originate partake, being sanctified by Him in the Spirit?" Athanasius' understanding of μεταχους σου is reminiscent of Hebrews 3.14 (μεταχοι ... του χριστου, partakers of Christ) and 6.4 (μεταχους ... πνευματος αγιου, partakers of the Holy Spirit) in the Authorized Version. Thus, the alternate translation, "God, hath anointed thee with the oil of gladness above them that partake of thee."
Ps 45.8 (46.7)	The Lord of **hosts** is with us.	The Lord of **powers** is with us.	"Hosts" should be replaced with "powers" for the reasons given in the note at Joel 2.25. This change should occur at several other places in the Psalms as well.
Ps 48.3 (49.2)	both the sons of **mean men**, and sons of great men; the rich and poor man together	both the **earthborn**, and the sons of men; the rich and the poor man together	A more literal translation is, "both the earthborn, and the sons of men; the rich and the poor man together." With this Augustine (*On the Psalms* 49.3) agrees: "For whosoever pertain to Adam, are 'earthborn': whosoever pertain to Christ, are 'sons of men'."
Ps 48.12 (49.11)	And their sepulchres are their houses for ever, even their tabernacles to all generations: they have **called** their lands after their own names	And their sepulchres are their houses for ever, even their tabernacles to all generations: they have **invoked** their names upon their lands	The more common meaning of επικαλεω is to invoke, so an alternate translation would read, "And their sepulchres are their houses for ever, even their tabernacles to all generations: they have invoked their names upon their lands." And with this Augustine (*On the Psalms* 49.14) agrees: "They shall take bread and wine to their tombs, and there they shall invoke the names of the dead."
Ps 55.14 (56.13)	that I should be well-pleasing before God in the **land** of the living	that I should be well pleasing before God in the **light** of the living	The Greek quite plainly reads "light of the living"; and Augustine (*On the Psalms* 56.18) made much of this word: "'Light of the living' is light of the immortal, light of holy men. He that is not in darkness, is pleasing in the light of the living." Hence, "that I should be well pleasing before God in the light of the living."
Ps 67.12 (68.11)	The Lord God will give a word to them that preach ***it* in a great company.**	The Lord God will give a word to them that preach **the gospel in much power.**	Eusebius (*Demonstratio Evangelica* 3.1) quoted this verse to prove that "they [the disciples of the Lord] did not use human words to persuade their hearers, but that it was the power of God that worked with them in the Gospel preaching." Thus, "The Lord God will give a word to them that preach the gospel in much power."
Ps 67.5 (68.4)	make a way for him that **rides upon** the west (the Lord is his name)	make a way for him that hath **ascended into** the west (the Lord is his name)	According to Cyprian (*Treatise* 12.2.6), this is a proof that Christ is God. But the proof depends on the identification of the Lord with the one who ascends into, not rides upon, the west. Hence, "make a way for him that hath ascended into the west (the Lord is his name)." (See note on Psalm 67.34.)
Ps 67.9 (68.8)	the heavens dropped ***water*** at the presence of the God of Sina	the heavens dropped at the presence of the God of Sinai	Augustine (*On the Psalms* 68.8-9) understood the heaven itself to have dropped, and he interpreted this to refer to the manna in the wilderness and to the efficacy of the gospel among the Gentiles. Hence, "the heavens dropped at the presence of the God of Sinai."

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Ps 67.13 (68.12)	The king of the forces of the beloved, of the beloved, ***will*** even ***grant them* for** the beauty of the house to divide the spoils.	The king of the powers of the beloved, even **in** the beauty of the house divideth the spoils.	The repetition of "of the beloved" is a peculiarity of Codex B, and can be dropped. Eusebius (*Demonstratio Evangelica* 3.2) connected this verse with Isaiah 53.12, which pictures the Christ dividing the spoils; in Eusebius' interpretation, the spoils are the Gentiles, divided among the disciples. A reading that fits his interpretation is, "The king of the powers of the beloved, even in the beauty of the house divideth the spoils."
Ps 67.34 (68.33)	Sing to God that **rides** on the heaven of heaven, eastward.	Sing unto God that **hath ascended** upon the heaven of heaven, eastward.	(See note on Psalm 67.5.) According to Augustine (*On the Psalms* 68.38), "in these words, he perceiveth not Christ who believeth not his Resurrection and **Ascension**." Hence, "Sing unto God that hath ascended upon the heaven of heaven, eastward."
Ps 68.1 (69.1)	for **alternate strains**	for **them that shall be changed**	Augustine (*On the Psalms* 69.2) understood this to refer to the change made in men by Christ's Passion. (This revision also applies to Psalm 44.1 and 79.1.)
Ps 84.9 (85.8)	I will hear what the Lord God will say **concerning** me.	I will hear what the Lord God will say **in** me.	Athanasius implied (*Discourse* 3.2) that Asterius the Sophist used this verse in his vain attempt to draw Jesus down to the status of the prophets, by showing that God was *in them* as well as in Jesus. A more literal rendering is thus in order: "I will hear what the Lord God will say in me."
Ps 85.16 (86.16)	give thy strength to thy **servant**, and save the son of thine handmaid.	give thy strength unto thy **child**, and save the son of thine handmaid.	Athanasius (*Discourse* 2.51-52) interpreted this differently. An alternate meaning of the word paiV, translated "servant" in Brenton, is "child." Athanasius explained the verse as follows: "For the natural and true child of God is one, and the sons of the handmaid, that is, of the nature of things originate, are other. Wherefore the One, as Son, has the Father's might; but the rest are in need of salvation." He then proceeded to provide examples from Scripture where paiV clearly means "child." Thus a translation that reflects Athanasius' understanding of the verse as a contrast between the uncreated Son, who by nature is Mighty God, and mankind, which stands in need of salvation, is: "give thy strength unto thy child, and save the son of thine handmaid."
Ps 86.4 (87.4)	I will make mention of Rahab and Babylon **to** them that know me.	I will make mention of Rahab and Babylon ***as* among** them that know me.	But Cyril of Jerusalem (*Catechetical Lectures* 2.9) stresses that this verse provides "Scriptural testimony of [Rahab's] having been saved" and so proves that wicked women also may be saved through repentance. A preferable translation is thus, "I will make mention of Rahab and Babylon as among them that know me."
Ps 90.9 (91.9)	For thou, O Lord, art my hope: thou, **my soul**, hast made the Most High thy refuge.	For thou, O Lord, art my hope: thou hast made the Most High thy refuge	Eusebius (*Demonstratio Evangelica* 9.7), viewing the Son as in subordination to the Father, interpreted this to mean the following: "For thou thyself, O Lord, who art the hope of me that utter this prophecy, knowest a greater than thyself, God Most High, and thou hast made Him thy refuge." And though Eusebius' viewpoint in general smacks of Arianism, there is, in fact, no "my soul" in the verse. A straightforward translation is, "For thou, O Lord, art my hope: thou hast made the Most High thy refuge," which can safely be understood of Christ as man.
Ps 109.3 (110.3)	With thee is dominion in the day of thy power, in the splendours of thy **saints**: I have begotten thee from the womb before the **morning**.	With thee is dominion in the day of thy power, in the splendours of thy **holy ones**: from the womb before the **morning star** have I begotten thee	Athanasius (*Discourse* 4.28) argued that this prophecy could not refer to the Son's birth of Mary, as was alleged by the Sabellians. Instead, it deals with the Son's ineffable generation from the Father, before he was born in the flesh as the descendant of David, the bright and morning star (Revelation 22.16). That Athanasius read "morning star" rather than simply "morning" is made doubly certain by the fact that he refers to the birth of the stars before Adam. (By using the expression "womb," the prophet indicates that the Son is "proper and genuine" to the Father, and not a work (*Discourse* 4.27).) Hence the translation, "With thee is dominion in the day of thy power, in the splendours of thy holy ones: from the womb before the morning star have I begotten thee." ("Saints" is replaced by "holy ones," since the latter term is generally understood to include the holy angels.)

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	-------------------------Comments-------------------------
Ps 118.28 (119.28)	My soul has slumbered for **sorrow**.	My soul has slumbered for **weariness**.	The word translated "sorrow" is ακηδιας, which would be better translated as "apathy," "indifference," "torpor" or "weariness." On this passage, John Cassian (*Institutes*, 10.4) remarked, "Quite rightly does he say, not that his body, but that his soul slept. For in truth the soul which is wounded by the shaft of this passion [ακηδιας] does sleep, as regards all contemplation of the virtues and insight of the spiritual senses." An improved translation would then be, "My soul has slumbered for weariness." (If the word "accidie" (spiritual sloth or sluggishness) had not dropped out of use, it would be perfect here.) (Rahlfs suggests "slumbered" be replaced with "dripped," but since the majority of LXX texts read with Brenton, "slumbered" is preferable. Rahlfs appears to have been motivated by a desire to reproduce the Hebrew more accurately.) Similar modifications may be in order for Psalm 60.2, 101.1, and 142.4; Sirach 22.13 and 29.5; Isaiah 61.3; and Baruch 3.1.
Ps 118.85 (119.85)	Transgressors told me **idle tales.**	Transgressors told me **subtleties**.	Basil (*On the Spirit*, Chapter 1) spoke of his own "subtlety about syllables" and referred to this verse. "Subtlety" seems preferable to "idle tales" in Basil, since his emphasis early in *On the Spirit* is on fine yet unwarranted distinctions in meaning the transgressors (the Arians) were then using to demote the Spirit to creature status. (Earlier, Basil had referred to a proper care over the meaning of "every phrase … and syllable" as laudable. His reference to this proper care as "subtlety … about syllables" is ironic.) Hence, "Transgressors told me subtleties."
Ps 130.2 (131.2).	***I shall have sinned*** if I have not been humble, **but have exalted my soul: according to the relation of a weaned child to his mother**, so wilt thou recompense my soul.	If I have not been humble-minded, but **exalted my soul as a weaned child is to his mother**, so wilt thou recompense my soul.	John Cassian (*Institutes* 1.3) reported that Egyptian monks wore cowls "which cover[ed] only the head, in order that they may constantly be moved to preserve the simplicity and innocence of little children." (In the ancient world, such dress was characteristic of children who had not been weaned, and of peasants.) Cassian, reading a Latin translation of the LXX, used this verse to support the monks' practice, and a more literal translation makes the connection clear: "If I have not been humble-minded, but exalted my soul as a weaned child is to his mother, so wilt thou recompense my soul." A contrast (whether supported by the actual experience of the race in raising children or not) is implied between children who have not been weaned, whose innocence monks emulate, and weaned children, who are often rascals.
Ps 137.8 (138.8).	O Lord, thou shalt recompense ***them*** on my behalf.	O Lord, thou shalt recompense on my behalf	Athanasius (*On Luke X*.22, 2) employed this verse to bolster the thought that Christ died in man's place, taking upon himself God's judgment of mankind. The incarnate Logos paid what was due on mankind's behalf. Hence the line should be rendered as though spoken to Christ the Lord: "O Lord, thou shalt recompense on my behalf." (That this thought is fully in keeping with Athanasius' soteriology is plain from *Incarnation of the Word*, section 20.)
Job 7.18	Wilt thou visit him till the morning, and judge him **till the time of** rest?	Wilt thou visit him till the morning, and judge him **in** rest?	Cyril of Jerusalem (*Catechetical Lecture* 14.5) understood this to refer to Christ's death (a rest) and burial as a judgment of those who had rejected him. Hence, "Wilt thou visit him till the morning, and judge him in rest?"

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Job 12.24	**Perplexing the minds** of the princes of the earth.	**Reconciling the hearts** of the princes of the earth.	Cyril of Jerusalem (*Catechetical Lectures* 13.14) connected this passage to L 23.12: "the same day Pilate and Herod were made friends together, for before they were at enmity." Cyril wrote: "For it became Him who was on the eve of making peace between earth and heaven, to make the very men who condemned Him the first to be at peace; for the Lord Himself was there present, 'who reconciles the hearts of the princes of the earth.'" This also appears closer to the Greek, but doesn't fit the immediate context in Job as well as Brenton's choice. (Incidentally, Charles Thomson's translation, "Who changeth the heart of the rulers of a land," fits the context and is fairly close to the Greek.) A translation based on Cyril's understanding would read, "reconciling the hearts of the princes of the earth."
Job 14.10, 14	But a man that has died is utterly gone; and when a mortal has fallen, he is no more. ... For if a man should die, **shall he** live again, having accomplished the days of his life? I will wait till I exist again?	But a man that hath died is utterly gone**?** And when a mortal hath fallen, he is no more**?** ... For if a man should die, **he shall** live again, having accomplished the days of his life. I will wait till I be made again.	Verse 10 is preceded by a description of a tree, seemingly dead, that revives. Brenton has taken verse 10 to mark a contrast between the tree and man, who simply stays dead. Thus he has, "But a man that has died is utterly gone; and when a mortal has fallen, he is no more." Cyril of Jerusalem (*Catechetical Lectures* 18.15), however, saw continuity between trees and mankind. Like trees, man will also come to life again, in the resurrection. Thus Cyril would have verse 10 read, "But a man that hath died is utterly gone? And when a mortal hath fallen, he is no more?" That is, if a tree can come to life again, can less be done for man, the head of creation? In verse 14, Brenton casts doubt on the resurrection by framing questions: "For if a man should die, shall he live again, having accomplished the days of his life? I will wait till I exist again?" Cyril read that as an affirmation: "For if a man should die, he shall live again, having accomplished the days of his life. I will wait till I be made again." The problem with Cyril's reading centers on verse 11, which appears to coordinate with 10 and include mankind with the seas and rivers, which, unlike the cut tree, are said to be gone for good when they dry up. Verse 12, however, solves the difficulty by pointing out that man is like the rivers and trees in that he will not rise again in this creation, but definitely like the trees in that he will live again (though only in the new creation).
Job 40.19.	This is the chief of the creation of the Lord; made to be **played with** by his angels.	This is the chief [or beginning] of the creation of the Lord; made to be **mocked** by his angels.	Of this verse, Cyril of Jerusalem wrote (*Catechetical Lectures* 8.4), "He rules even over the devil, but bears with him of His long-suffering, not from want of power; as if defeated … But He suffered him to live, for two purposes, that he might disgrace himself the more in his defeat, and that mankind might be crowned with victory. O all wise providence of God! which takes the wicked purpose for a groundwork of salvation for the faithful. For as He took the unbrotherly purpose of Joseph's brethren for a groundwork of His own dispensation, and, by permitting them to sell their brother from hatred, took occasion to make him king whom He would; so he permitted the devil to wrestle, that the victors might be crowned; and that when victory was gained, he might be the more disgraced as being conquered by the weaker, and men be greatly honoured as having conquered him who was once an Archangel." From this it is plain that the alternate translation, given by Brenton in a footnote, is preferable: "This is the chief [or beginning] of the creation of the Lord; made to be mocked by his angels."

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Prv 8.30	I was by him, **suiting *myself to him*.**	I was with him, **disposing *creation*.**	Thomson's version, "I was harmonizing with Him," can be interpreted in the same way as Brenton's. However, Athanasius (*Discourse* 2.20) understood the Son to be the "Framer" of the universe, and used this verse as proof. In his translation of Athanasius, Newman rendered the participle αρμοζουσα (Brenton's "suiting") with "disposing," and gives, "I was by him disposing." My preference is, "I was with him, disposing *creation*."
Prv 18.2	When an ungodly man cometh into a depth of evils, he despiseth **them**.	When an ungodly man cometh into a depth of evils, he despiseth.	Athanasius (*Against the Heathen* 1.8) used this verse as an illustration for the following truth: "Just as … men who plunge into the deep, the deeper they go down, advance into darker and deeper places, so it is with mankind. For they did not keep to idolatry in a simple form, nor did they abide in that with which they began; but the longer they went on in their first condition, the more new superstitions they invented: and, not satiated with the first evils, they again filled themselves with others, advancing further in utter shamefulness, and surpassing themselves in impiety." Or, again, after quoting Proverbs 18.2 against the Arians (*Discourse* 3.1), he added: "For refutation does not stop them, nor perplexity abash them; but, as having 'a whore's forehead,' they 'refuse to be ashamed' [Jeremiah 3.3] before all men in their irreligion." The thought here is not that the wicked despise some familiar evils and replace them with others more evil. Nor is it that they despise "the depth of evils" itself. If they did, they would repent, and the continuation of the verse, "but dishonour and reproach come upon him," would seem out of place. Rather, those in the depth of evils seek out new wickedness because they thirst for evil in all its forms and despise everything good. They have an evil disposition that plunges them deeper into evil. Hence it seems better to end the verse with "despiseth" and not supply an object.
Prv 24.32	Afterwards I **reflected.**	Afterwards I **repented**.	Cyril of Jerusalem saw this as evidence of Solomon's repentance (*Catechetical Lectures* 2.13); and, in fact, the Greek verb here is commonly translated repented. Hence, "Afterwards I repented."
Hosea 4.12	they have **gone** astray **in** a spirit of whoredom.	they have **been led** astray **by** a spirit of fornication.	In his *Life of Antony* (section 6), Athanasius presented an encounter between Antony and the spirit of lust, who says that the prophet Hosea wrote of him in this passage, and "by me [some] have been tripped up." The thought, then, is not that some erred, whose error is characterized by fornication, but that the spirit of fornication caused some to err. Thus, "they have been led astray by a spirit of fornication."
Hosea 10.5	and what should a king do for us, speaking false professions as his words? he will make a covenant: judgment shall spring up as a weed on the soil of the field. The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at **his** glory, because he has departed from them.	and what should a king do for us, speaking false professions as his words? he will make a covenant: judgment shall spring up as a weed on the soil of the field. The inhabitants of Samaria shall dwell near the calf of the house of On; for its people mourned for it: and as they provoked him ***before***, they shall ***again*** rejoice at **its** glory, because he hath departed from them.	Given that Hosea 10.6 describes Jesus' being led away to King Herod, how should the previous verse be translated? Brenton's version makes little sense (to me, at least) but does demonstrate the freedom the translator has with the Greek αυτον/αυτου, which can be represented with either "him" or "it." Perhaps Brenton's version can be improved if we consider this as a prophecy of the status of Israel (Samaria) after they reject their King, who makes a new covenant as a result of which judgment springs up upon the earth, a king whom they hand over to "king Jarim," the wild vine. The thought of verse 5 would then be that even as the people used to provoke God by rejoicing in the glory of their idols, they shall do so again, after they reject their Messiah, when they "shall live near the calf of the house of On." Verse 5 could then be translated: "The inhabitants of Samaria shall dwell near the calf of the house of On; for its people mourned for it: and as they provoked him *before*, they shall *again* rejoice at its glory, because he hath departed from them." This is then followed by the prophecy of Christ's appearance before Herod.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Hosea 10.6	And having bound **it** for the Assyrians, they **carried it** away as **presents** to king Jarim.	And having bound **him** for the Assyrians, they **led him** away as **a present** to king Jarim.	The "it" seems to indicate the "calf of the house of On" (verse 5). However, both Justin Martyr (*Trypho* 103) and Cyril of Jerusalem (*Catechetical Lecture* 13.14) understood this to refer to Christ being led away to appear before King Herod (Luke 23.7). Thus: "And having bound him for the Assyrians, they led him away as a present to king Jarim." (Elsewhere Rufinus (*Commentary on the Apostles Creed* 21) explains that Jarim means "a wild vine," and Herod was truly a wild vine in the sense that he was of an alien stock.)
Hosea 13.13-14	he is thy wise son, because he shall not stay in the destruction of *thy* children. I will deliver *them* out of the power of Hades, and will redeem them from death.	this thy son is wise; therefore he shall not stay in the destruction of *thy* children. I will deliver them out of the power of Hades, and will redeem them from death.	Lactantius (*Divine Institutes* 4.19) viewed this passage as a prophecy of Christ's resurrection, and Brenton's translation harmonizes with that view. It reads, "he is thy wise son, because he shall not stay in the destruction of *thy* children. I will deliver *them* out of the power of Hades, and will redeem them from death." **Rahlfs' text**, on the other hand, would force a "not" into the first clause: "he is **not** thy wise son"; but the majority of manuscripts support Brenton on this point. With two alterations in the interest of accuracy, the passage can be rendered, "this thy son is wise; therefore he shall not stay in the destruction of *thy* children. I will deliver them out of the power of Hades, and will redeem them from death."
Amos 9.6	It is he that builds his **ascent** up to the sky.	It is he that buildeth his **ascension** unto heaven.	Cyril of Jerusalem (*Catechetical Lectures* 14.24) quotes this verse as a prophecy of Christ's ascension. Thus the translation: "It is he that buildeth his ascension unto heaven."
Micah 3.8	Surely I will **strengthen myself** with the Spirit of the Lord.	Surely I will **perfect strength** with the Spirit of the Lord.	Cyril of Jerusalem (*Catechetical Lectures* 16.29) read the passage as though Micah spoke here for God. Given that God has no need to strengthen himself, and the fact that the verb here is not in the middle voice, a superior translation is, "Surely I will perfect strength with the Spirit of the Lord."
Joel 2.25	And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even my great **army**, which I sent against you.	And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even my great **power**, which I sent against you.	In his *Defense of the Nicene Definition* (section 20), Athanasius noted how, at the council of Nicea, the Arians agreed to call the Son the "True Power" of the Father, since created things like cankerworms were also called His "power." To restore this connection, and to reflect the Greek text more literally, the word "army" should be replaced with "power."
Nahum 2.1-2 (1.15-2.1)	for they shall no more pass through thee to **thy decay**. It is **all over with him**, he has been removed, 2 **one who has been delivered from affliction has come up panting into thy presence**.	For they shall no more pass through thee to **that which is old**: it is **finished; it** hath been removed. 2 **He went up, breathing upon thy face, delivering thee from tribulation**.	Athanasius (*Letter* 1.8) noted this passage as a prophecy of Christ, who said, "It is finished" (John 19.20); who breathed upon the disciples' faces and said, "Receive ye the Holy Ghost" (John 20.22). And, in fact, a literal rendering is, "For they shall no more pass through thee to **that which is old**: it is **finished; it** hath been removed. 2 **He went up, breathing upon thy face, delivering thee from tribulation**." That which is old is, of course, the old covenant, under which one had to pass through Judea to arrive in Jerusalem where the temple stood.
Hab 2.15	Woe to him that gives his neighbour to drink **the thick lees *of wine***.	Woe unto him that giveth his neighbour to drink **muddy destruction**.	Gregory of Nyssa (*Against Eunomius* 11.5), applying this verse to Eunomius, exclaimed, "How does he trouble and befoul the truth by flinging his mud into it!" Similarly, Antony (as portrayed in Athanasius' *Life of Antony* 26) applied the verse to the demons who try to lead Christians, monks especially, from the life of holiness through deception. Thus, a more literal translation seems fitting: "Woe unto him that giveth his neighbour to drink muddy destruction."
Hab 3.2	thou shalt be known **between the two living creatures**.	**in the midst of two lives** shalt thou be known	Cyril of Jerusalem (*Catechetical Lecture* 12.20) wrote, "And what is the sign, O prophet, of the Lord's coming? And presently he saith, 'In the midst of two lives shalt thou be known,' plainly saying this to the Lord: 'Having come in the flesh thou livest and diest, and after rising from the dead thou livest again.' " Thus, "in the midst of two lives shalt thou be known."

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Zeph 3.7-8	prepare thou, rise **early**: all their produce is spoilt. Therefore wait upon me, saith the Lord, until the day **when I rise up for a witness**.	"Prepare thyself, rise **at dawn**: all their gleanings are destroyed. Therefore wait thou for me," saith the Lord, "until the day **of my resurrection at the Testimony**."	Cyril of Jerusalem (*Catechetical Lecture* 14.6) understood the passage as follows: "But what says Zephaniah in the person of Christ to the disciples? 'Prepare thyself, be rising at the dawn: all their gleaning is destroyed': the gleaning, that is, of the Jews, with whom there is not a cluster, nay not even a gleaning of salvation left; for their vine is cut down. See how He says to the disciples, 'Prepare thyself, rise up at dawn': at dawn expect the Resurrection. And farther on in the same context of Scripture He says, 'Therefore wait thou for Me, saith the Lord, until the day of My Resurrection at the Testimony.' Thou seest that the Prophet foresaw the place also of the Resurrection, which was to be surnamed 'the Testimony.' For what is the reason that this spot of Golgotha and of the Resurrection is not called, like the rest of the churches, a church, but a Testimony? Why, perhaps, it was because of the Prophet, who had said, 'until the day of My Resurrection at the Testimony.' " Hence the more literal translation, in agreement with Cyril's understanding of the passage: " 'Prepare thyself, rise at dawn: all their gleanings are destroyed. Therefore wait thou for me,' saith the Lord, 'until the day of my resurrection at the Testimony.' "
Zech 3.8	I bring forth my servant The **Branch**.	I bring forth my servant The **Dayspring**.	See the comments to Jeremiah 23.5.
Zech 6.12	Behold the man whose name is The **Branch**; and he shall spring up **from his stem**, and build the house of the Lord.	Behold the man whose name is The **Dayspring**; and he shall spring up **beneath it**, and build the house of the Lord.	"Branch" should be replaced with "Dayspring" for the reasons given at the comments on Jeremiah 23.5. "From his stem" is absent from the Greek, which reads "beneath it" or "beneath him." Hence, "Behold the man whose name is The Dayspring; and he shall spring up beneath it, and build the house of the Lord."
Zech 13.7	smite the shepherds, and **draw out the sheep**.	smite the shepherd, and **the sheep shall be scattered**.	Matthew 26.31 and Mark 14.27 both give the meaning thus: "smite the shepherd, and the sheep shall be scattered." This was Justin's (*Dialogue with Trypho*, Chapter 53) understanding of the passage also: "the prophet Zechariah foretold that that this same Christ would be smitten, and His disciples scattered." The reading of Codex Alexandrinus, "smite the shepherd, and the sheep shall be scattered," agrees with both the New Testament and Justin.
Mal 2.10	**Have ye not all one father? Did not one God create you?**	**Did not one God create you? Have ye not all one father?**	Commenting on this passage, Athanasius (*Discourse* 2.59) wrote, "First he puts created, next Father, to shew …that from the beginning we were creatures by nature, and God is our creator through the Word; but afterwards we were made sons, and thenceforward God the Creator becomes our Father also." Rahlfs' text agrees with Athanasius. Thus, "Did not one God create you? Have ye not all one father?"
Isaiah 8.4	For before the child shall know how to call his father or his mother, **one** shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.	For before the child shall know to call father or mother, **he** shall take the power of Damascus and the spoils of Samaria in the presence of the king of the Assyrians.	Athanasius (*Incarnation of the Word* 33, 37) understood this to be a prophecy of Christ's rule over his enemies (as is Numbers 24.5-17). A closer translation of this verse that takes Athanasius' interpretation into account reads, "For before the child shall know to call father or mother, he shall take the power of Damascus and the spoils of Samaria in the presence of the king of the Assyrians."
Isaiah 9.4	they shall **be willing, if** they were burnt with fire.	they shall **wish** they were burnt with fire:	The sense seems to be that fire would persuade them [those who steal garments] to be willing to compensate the victims of their theft. However, Cyril of Jerusalem (*Catechectical Lectures* 12.24) implied that this refers to Jews who are troubled because they fail to recognize their Messiah, predicted in the following verse: "For unto us a son is born." In like manner, Athanasius (*Defence of His Flight* 12-13), when he had shown that Jesus himself avoided those who threatened him, said of his critics, "When they see these things … will they not desire, as it is written, to become fuel of fire, because their counsels and their words are contrary to what the Lord both did and taught?" Hence, "they shall wish they were burnt with fire: for unto us a son is born ..."

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Isaiah 9.5	For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel.	for unto us a child is born, and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, **Wonderful Counsellor, Mighty God, Potentate, Father of the Age to Come.**	Athanasius (*On Luke X*.22, 5) made the point that this verse referred to the Son as a Father, the Father of the age to come. It seems prudent, then, to diverge from Codex Vaticanus here, which omits the reference to the Son as Father, and to follow Codex Alexandrinus: "For unto us a child is born, and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, Wonderful Counsellor, Mighty God, Potentate, Father of the Age to Come." (Or one might follow Athanasius' text, which seems to read, "For unto us a child is born, and unto us a son is given, whose government is upon his shoulder: and his name is called Angel of Great Counsel, Mighty God, Potentate, Father of the Age to Come.")
Isaiah 33.20	Behold, the city Sion, our **refuge**, thine eyes shall behold Jerusalem.	Behold, city of Sion: thine eyes shall see our **salvation.** Jerusalem …	Irenaeus said that Isaiah wrote this to show "that He should Himself become very man, visible, when He should be the Word giving salvation. (*Against Heresies*, 3.20.4)" Brenton removes the Messianic content of the prophecy altogether. An improved translation is thus, "Behold, city of Sion: thine eyes shall see our salvation. Jerusalem is …" (The Masoretic version reads, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem.")
Isaiah 38.19	from this day shall I **beget** children, who shall declare thy righteousness.	from this day shall I **make** children, who shall declare thy righteousness	Athanasius (*Discourse* 2.4), arguing against the Arians, who took the literal sense of verses such as Proverbs 8.22 ("the Lord created me"), emphasized that this verse shows that natural children are sometimes spoken of as "made," even though they are, in fact, begotten. A more literal translation thus reads, "… from this day shall I make children, who shall declare thy righteousness."
Isaiah 42.5	Thus saith the Lord God, who … giveth breath to the people on it, and spirit to them that **tread on** it.	Thus saith the Lord God, who … giveth breath to the people on it, and spirit to them that **trample upon** it.	Both Irenaeus (*Against Heresies* 5.12.2) and Basil (*On the Spirit* 53) understood this verse to mean that, although God gives life to all living things, he reserves his Spirit for those who trample earthly desires underfoot. Hence, "Thus saith the Lord God, who … giveth breath to the people on it, and spirit to them that trample upon it."
Isaiah 43.21	my people whom I have **preserved** to tell forth my praises.	my people whom I have **acquired** to tell forth my praises.	This verse is quoted in 1 Peter 2.9. However, the thought there is that there is a new people of God, whom he has acquired (through the blood of Christ), not an old people whom he has preserved. This is also Irenaeus' view of the passage. He wrote that Isaiah had "plainly announced that liberty which distinguishes the <u>new</u> covenant, and the <u>new</u> wine which is put into new bottles (Mt 9.17), that is, the faith which is in Christ, by which He has proclaimed the way of righteousness sprung up in the desert, and the streams of the Holy Spirit in a dry land, to give water to the elect people of God, whom He has acquired, that they might show forth His praise. (Irenaeus, *Against Heresies* 4.33.14)" Hence the revised translation, "my people whom I have acquired to tell forth my praises."
Isaiah 45.12	I have made the earth, and **man** upon it: I with my hand have established the heaven; I have given commandment to all the stars.	I have made the earth, and a **man** upon it: I with my hand have established the heaven; I have given commandment to all the stars	Given the fact that Eusebius (*Demonstratio Evangelica* 5.3) understood Isaiah 45.12-16 to be a prophecy of Christ and the subjection of the nations to him through the gospel, consideration should be given to the following: "I have made the earth, and a man upon it: I with my hand have established the heaven; I have given commandment to all the stars," to emphasize that one man in particular is in view.
Isaiah 63.11	that brought up from the **sea** the shepherd of the sheep	who brought up from the **earth** the shepherd of the sheep.	Brenton has followed Codex Vaticanus. Rahlfs' text reads, "who brought up from the earth the shepherd of the sheep." Lactantius (*Divine Institutes*, 4.12) read the passage in the Old Latin version as Rahlfs has it and applied it to Christ, whose flesh was of the earth, and who is our shepherd.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Jer 11.19	But I as an innocent lamb led to the slaughter**, knew not**.	But I was like an innocent lamb led to the slaughter; **did I not know it**?	Cyril of Jerusalem (*Catechetical Lecture* 13.19) explained that this was a prophecy of Christ, who certainly did know what was in store for him. "Hear then from Jeremias, and assure thyself: 'I was like a harmless lamb led to be slaughtered; did I not know it?' For in this manner read it as a question, as I have read it; for He who said, 'Ye know that after two days comes the passover, and the Son of Man is betrayed to be crucified,' (Mt 26.2) did He not know?" An improvement based on Cyril would then read, "But I was like an innocent lamb led to the slaughter; did I not know it?"
Jer 17.9	The heart is deep beyond all things, and **it** is **the** man, and who can know him?	The heart is deep beyond all things; and **he** is **a** man, and who shall know him?	The natural inference is that "it [the man]" is "The heart" which is described as "deep beyond all things" in the clause immediately preceding. But in Irenaeus' understanding the question "who can know him?" in the verse in Jeremiah is similar to Isaiah 53.8's, "Who shall declare his generation?" Like this passage from Isaiah, Jeremiah 17.9 is a reference to the Incarnation. In response to the question "who can know him?" Irenaeus wrote, "But he to whom the Father which is in heaven has revealed Him, knows Him, so that he understands that He who 'was not born either by the will of the flesh, or by the will of man,' (J 1.13) is the Son of man, this is Christ, the Son of the living God. (*Against Heresies* 3.19.2)" Thus, a translation in keeping with Irenaeus' understanding will not emphasize the unknowable nature of the human heart, but instead will state plainly that the Christ is the man (born of God) whom no one knows unless the Father reveals him. An improved translation in the light of patristic understanding is: "The heart is deep beyond all things; and he is a man, and who shall know him?" (In contrast, the Masoretic text reads, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?")
Jer 23.5	Behold, the days come, saith the Lord, when I will raise up to David a righteous **branch**, and a king shall reign and understand, and shall execute judgment and righteousness on the earth.	Behold, the days come, saith the Lord, when I will raise up to David a righteous **dayspring**, and a king shall reign and understand, and shall execute judgment and righteousness on the earth	Eusebius (*Demonstratio Evangelica* 7.3) wrote of this prophecy: "No one, it is certain, arose after the time of Jeremiah among the Jews who could be called a righteous rising. … We must agree that the subject of this prophecy can only be our Lord and Saviour, called in other places the light of the world [J 8.12, 9.5], and the light of the nations [L 2.32]." The Greek word Brenton renders with "branch" is ανατολη, commonly used of the east, or the sunrising. In Luke 1.78 in the Authorized Version, it is translated with "**dayspring**," which matches Eusebius' understanding here, since the "rising" in view provides light. Hence, "Behold, the days come, saith the Lord, when I will raise up to David a righteous dayspring, and a king shall reign and understand, and shall execute judgment and righteousness on the earth."
Jer 23.18, 22	For who has stood in the **counsel** of the Lord, and seen his word? who has hearkened, and heard? … But if they had stood in my **counsel**, and if they had hearkened to my words, then would they have turned my people from their evil practices.	For who has stood in the **substance** of the Lord, and seen his word? who has hearkened, and heard? … But if they had stood in my **subsistence**, and if they had hearkened to my words, then would they have turned my people from their evil practices.	Athanasius (*To the Bishops of Africa*, 4) used these verses to show that the Word is in God's very being, and is not apart, like a creature – as the Arians asserted. Brenton has used "counsel" to translate υποστηματι and υποστασει, which both pertain to what stands beneath, to underlying reality. (After Athanasius' time, and largely due to the Cappadician Fathers, this term became distinct from ουσια, which signifies essence.) Thus, if one were to enter God's true being, the Word would be present. An alternate translation is: "For who has stood in the substance of the Lord, and seen his word? who has hearkened, and heard? … But if they had stood in my subsistence, and if they had hearkened to my words, then would they have turned my people from their evil practices." This is consistent with the rendering of the Reverend Ellershaw, whose translation of *To the Bishops of Africa* appears in Volume 4 of the Second Series of the Nicene and Post-Nicene Fathers.

Verse Reference	Brenton's Translation (except where noted)	Modified Translation	------------------------Comments------------------------
Jer 38.22 (31.22)	for the Lord hath created **safety** for a new plantation: men shall go about in **safety**.	for the Lord created **salvation** for a new planting: men shall go about in **salvation**.	Thomson has, "Since the Lord hath created safety for a new plantation, with safety men may walk about." Athanasius (*Discourse* 2.46) commented that this verse "prophesies of the renewal of salvation among men, which has taken place in Christ for us." It thus seems better to translate σωτηρια with "salvation" rather than "safety." Thus, "for the Lord created salvation for a new planting: men shall go about in salvation."
Lam 4.20	The **breath of our nostrils, our anointed Lord**.	The **spirit of our countenance, the Lord's Chris**t.	Cyril of Jerusalem (*Catechetical Lectures* 13.7) understood this passage to speak of "the Lord Christ seized by men." Basil (*On the Spirit* 48) employed the same verse as he showed that the Holy Spirit received many of the same appellations as the Father and the Son: and here the Son was called 'spirit.' Hence, a rendering in agreement with these Fathers (and one which is more literal as well): "The spirit of our countenance, the Lord's Christ."
Susannah 45	The Authorized Version translates, quite literally, "the Lord raised up the holy spirit **of** a young youth whose name was Daniel."	God raised up the Holy Spirit **upon** a young youth whose name was Daniel.	Cyril of Jerusalem (*Catechetical Lectures* 16.31) understood this to refer to God's own Holy Spirit, not the spirit of Daniel, which was holy. Thus, "God raised up the Holy Spirit upon a young youth whose name was Daniel." Cyril's understanding depends on the genitive "of a young youth" being what is known as a genitive of space. The Authorized Version is more straightforward.
Dan 4.19	Then Daniel, whose name is Baltasar, **was amazed** about one hour.	Then Daniel, whose name is Baltasar, **became mute** for about one hour.	Athanasius (*Life of Antony* 82) wrote that Antony sometimes became mute when visitors came to see him, "as it is written in Daniel." Afterwards, "he would resume the thread of what he had been saying before." Also, the plain sense of the Greek verb seems to be "became mute" rather than "was amazed." Thus, "Then Daniel, whose name is Baltasar, became mute for about one hour."

Appendix D: A Collection of References to the "Septuagint Plus" in the New Testament

The references in the table below were culled from Nestle-Aland's *Greek-English New Testament*, Appendix IV, and from marginal notes in Thomas Nelson's reprint of the 1611 *Authorized Version* and Lazarus Ministry Press's facsimile edition of the 1560 *Geneva Bible*.

LXX Reference	New Testament Reference	Comments
Judith 13.18 Then said Ozias unto her, O daughter, **blessed art thou** of the most high God above **all the women** upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.	Luke 1.42 And she spake out with a loud voice, and said, **Blessed art thou** among **women**, and blessed is the fruit of thy womb.	Judith was called blessed in this passage because she beheaded Holofernes, who symbolized the devil. Similarly, in Judges 5.24, Jael the wife of Heber the Kenite was termed blessed above women after she had killed Sisera, the commander of the Canaanite army, by driving a peg through his temple. Gabriel may have had these women in mind when he referred to Mary in this way, because she was to bring forth the Christ, who would "destroy him that had the power of death, even the devil" (Hebrews 2.4).
Tobit 2.2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.	Luke 14.13 But when thou makest a feast, call the poor, the maimed, the lame, the blind	Tobit provides an example of the behavior Jesus enjoins.
Tobit 4.15 Do that to no man which thou hatest	Matthew 7.12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Luke 6.31 And as ye would that men should do to you, do ye also to them likewise.	See also Sirach 31.15. The 1560 Geneva Bible, the Bible of the Marian exiles, and the 1611 Authorized Version associate Tobit 4.15 with these New Testament passages in marginal references. Tobit provides half the New Testament injunction, saying only what one should not do. The principle is the same: to test our actions by what we would like others to do to or for us. See also Sirach 31.15: "Judge of thy neighbour by thyself: and be discreet in every point."
Tobit 7.17 Be of good comfort, my daughter; the **Lord of heaven and earth** give thee joy for this thy sorrow: be of good comfort, my daughter.	Matthew 11.25 At that time Jesus answered and said, I thank thee, O Father, **Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Luke 10.21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight Acts 17.24 God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands	This title for God does not appear explicitly in the Hebrew canon. "Lord of heaven" is used in Daniel 5.23.
Tobit 12.12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.	Revelation 8.3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.	In Tobit 12.12, the speaker is the angel Raphael, who explains his role in delivering the prayers of the faithful before God. The angel with the golden censer in Revelation 8.3 does so as well. It is not clear that any angel is described in the Hebrew canon as having this role.
Tobit 12.15 I am Raphael, one of the **seven** holy **angels**, which present the prayers of the saints, and which go in and out before the glory of the Holy One.	Revelation 8.2 And I saw the **seven angels** which stood before God; and to them were given seven trumpets.	In both passages, seven angels are in God's presence. It is not clear that the Hebrew canon anywhere mentions the existence of seven angels who have access to God.
Tobit 13.7, 11 7 Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the **everlasting King** ... 11 Give praise to the Lord, for he is good: and praise the **everlasting King**, that his tabernacle may be built in thee again with joy	1 Timothy 1.17 Now unto the **King eternal**, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.	In the Greek, the titles "King eternal" and "everlasting King" are identical. This title does not appear to have been given to God in the Hebrew canon.

LXX Reference	New Testament Reference	Comments
Tobit 13.17 For Jerusalem shall be built up with **sapphires** and **emeralds**, and precious stone: thy walls and towers and battlements with pure gold.	Revelation 21.19 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, **sapphire**; the third, a chalcedony; the fourth, an **emerald**	Both passages describe a renewed Jerusalem built with precious stones.
Tobit 13.18 And all her streets shall say, **Alleluia**; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.	Revelation 19.1 And after these things I heard a great voice of much people in heaven, saying, **Alleluia**; Salvation, and glory, and honour, and power, unto the Lord our God:	Both passages describe the inhabitants of a renewed Jerusalem praising God.
1 Maccabees 4.59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.	John 10.22 And it was at Jerusalem the feast of the dedication, and it was winter.	The feast of the dediction mentioned in John's gospel was instituted during the time of Judas Maccabeus (164 B.C.). It was celebrated in Chislev, which fell in November/December. The feast's modern name is Hanukkah.
1 Maccabees 12.9 Therefore we also, albeit we need none of these things, that we have the holy books of **scripture** in our hands to **comfort** us	Romans 15.4 For whatsoever things were written aforetime were written for our learning, that we through patience and **comfort** of the **scriptures** might have hope.	Both passages describe the scriptures as a source of comfort
2 Maccabees 2.4-8 4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. 5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. 6 And some of those that followed him came to mark the way, but they could not find it. 7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. 8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.	Revelation 11.19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.	In Revelation 11.19, the seventh trumpet has sounded, voices in heaven have announced that the kingdom of this world has become the kingdom of the Lord and his Christ, and the twenty-four elders have proclaied that the time of judgment has come, the time in which God's servants receive their rewards. The passage in 2 Maccabees states that in that future period when the people are gathered into God's mercy, the ark will be revealed. John then, by making reference to the unveiling of the ark, punctuates the point that the trumpet and the elders have just made: the time when God will gather and show mercy to his people has arrived.
2 Maccabees 2.7 7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.	2 Thessalonians 2.1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him	Both passages speak of God's gathering his people.
2 Maccabees 6.18-7.42	Hebrews 11.35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection	This section in 2 Maccabees tells the story of seven brothers who willingly accept martyrdom rather than eat the flesh of pigs. Their mother, who is witness to their deaths, encourages them with the words, "The Creator of the world ... will in his mercy give life and breath back to you again" (2 Maccabees 7.23), a clear reference to hope in the resurrection.
2 Maccabees 7.19 But think not thou, that takest in hand to **strive against God**, that thou shalt escape unpunished.	Acts 5.39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to **fight against God**.	Both passages speak of fighting against God. The use of this phrase by Gamaliel implies a comparison between the Jewish leaders and Antiochus Epiphanes.
2 Maccabees 9.9 So that the **worms** rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.	Acts 12.23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of **worms**, and gave up the ghost.	The verse from Maccabees describes the fatal disease of Antiochus Epiphanes. He had apparently accounted himself God's equal (2 Maccabees 9.12). Herod's fate as described in Acts is similar, as is the cause.

LXX Reference	New Testament Reference	Comments
2 Maccabees 12.43-45 43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: 44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. 45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.	1 Corinthians 15.29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?	Since baptism is an act whereby men are reconciled to God (see Acts 2.37-38, Galatians 3.27, 1 Peter 3.21), it is plausible that those who were baptized for the dead sought to make reconciliation for them, as Judas Maccabeus did for his fallen, idolatrous comrades.
2 Maccabees 13.4 But the **King of kings** moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.	1 Timothy 6.15 Which in his times he shall shew, who is the blessed and only Potentate, the **King of kings**, and Lord of lords; Revelation 17.14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and **King of kings**: and they that are with him are called, and chosen, and faithful. Revelation 19.16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS**, AND LORD OF LORDS	The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and of Nebuchadnezzar (Ezekiel 26.7 and Daniel 2.37).
3 Maccabees 5.35 The Jews, having heard of these events, praised the glorious God and **King of kings**, because they had obtained this help, too, from him.	1 Timothy 6.15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Revelation 17.14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and **King of kings**: and they that are with him are called, and chosen, and faithful. Revelation 19.16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS,** AND LORD OF LORDS	The title "King of kings" does not appear as a title for God in the Hebrew Old Testament. Instead, it is used of Artaxerxes (Ezra 7.12) and of Nebuchadnezzar (Ezekiel 26.7 and Daniel 2.37).
Wisdom 2.14 He was made to reprove our thoughts.	John 7.7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Ephesians 5.13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 2.14 with these New Testament passages in a marginal reference. The righteous man described in Wisdom is an affront to the wicked. His mere presence makes them feel guilty. So also the Son of God shines as light into the darkness and makes the wicked deeds of men manifest.
Wisdom 2.16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that **God is his father**.	John 5.18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God.	Wisdom 2.12-20 is the speech of wicked men who list their grievances against "the righteous man" whom they plan to "condemn to a shameful death." The parallel to the Jewish leaders and Christ is clear.
Wisdom 2.18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.	Matthew 27.43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 2.18 with Matthew 27.43 in a marginal reference. In both instances, evil men test the relationship between a righteous one and God.
Wisdom 3.8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.	1 Corinthians 6.2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 3.8 with 1 Corinthians 6.2 and Matthew 19.28 in a marginal reference. In both passages, the saints judge the nations. The passage from Wisdom is a more appropriate reference than Daniel 7.22, where justice is given to the saints.
Wisdom 3.9 They that put their trust in him shall understand the truth: and such as be faithful shall **abide** with him **in love**: for grace and mercy is to his saints, and he hath care for his elect.	John 15.9-10 9 As the Father hath loved me, so have I loved you: **continue** ye in my love. 10 If ye keep my commandments, ye shall **abide** in my love; even as I have kept my Father's commandments, and abide in his love.	The faithful, those who keep God's commandments, abide in love.

LXX Reference	New Testament Reference	Comments
Wisdom 3.18 Or, if they die quickly, they **have no hope**, neither comfort in the day of trial.	1 Thessalonians 4.13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which **have no hope**.	The unrighteous/the unbelievers are both described as without hope.
Wisdom 5.16 Therefore shall they receive a glorious kingdom, and a beautiful **crown** from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.	2 Timothy 4.8 Henceforth there is laid up for me a **crown** of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.	Both passages involve the giving of a crown as a reward in the afterlife.
Wisdom 6.18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;	John 14.15 If ye love me, keep my commandments.	Both passages couple love to obedience.
Wisdom 6.18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;	Romans 13.10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.	Both passages equate love with obedience.
Wisdom 7.25-26 25 For she is the breath of the **power of God**, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the **bright**ness of the everlasting light, the unspotted mirror of the **power of God**, and the **image of his goodness**.	Hebrews 1.3 Who being the **bright**ness of his glory, and the express **image of his person**, and upholding all things by the word of **his power**, when he had by himself purged our sins, sat down on the right hand of the Majesty on high	The 1560 Geneva Bible associates Wisdom 7.26 with Hebrews 1.3 in a marginal reference. The Son and Wisdom are described in similar terms: both enjoy the brightness of his glory/light, employ his power, and are the image of his goodness/person.
Wisdom 9.1 O God of my fathers, and Lord of mercy, who hast made all things with thy word	John 1.3 All things were made by him; and without him was not any thing made that was made.	The Logos is responsible for creating all things.
Wisdom 9.15 For the corruptible body presseth down the soul, and the earthy **tabernacle** weigheth down the mind that museth upon many things.	2 Corinthians 5.1, 4 1 For we know that if our earthly house of this **tabernacle** were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ... 4 For we that are in this **tabernacle** do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.	In both passages, the body is described as a tent. See also Isaiah 38.12.
Wisdom 11.23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.	Romans 2.4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?	God delays punishment to allow men time to repent.
Wisdom 12.24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.	Romans 1.23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.	The 1560 Geneva Bible and the 1611 Authorized Version associate Wisdom 12.24 with Romans 1.23 in a marginal reference.
Wisdom 13.1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster	Romans 1.19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.	The 1560 Geneva Bible associates Wisdom 13.1 with Romans 1.19 in a marginal reference. Both passages emphasize that creation itself provides sufficient reason for belief in God.
Wisdom 13.1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the **workmaster**	Hebrews 11.10 For he looked for a city which hath foundations, whose **builder** and maker is God.	In both passages, God is described as τεχνιτης.
Wisdom 15.3 For to **know** thee is perfect righteousness: yea, **to know** thy power is **the root of immortality**.	John 17.3 And this is **life eternal**, that they might **know** thee the only true God, and Jesus Christ, whom thou hast sent.	Knowledge of God is eternal life/the root of immortality.

LXX Reference	New Testament Reference	Comments
Wisdom 15.7 For the **potter**, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.	Romans 9.21 Hath not the **potter** power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?	The 1560 Geneva Bible associates Wisdom 15.7 with Romans 9.20 in a marginal reference, but 9.21 is probably meant. The 1611 Authorized Version associates Wisdom 15.7 with Romans 9.11: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)".
Wisdom 18.14 For while all things were in quiet **silence**, and that night was in the midst of her swift course,	Revelation 8.1 And when he had opened the seventh seal, there was **silence** in heaven about the space of half an hour.	Silence before the plagues on Egypt/ silence before the plagues on the earth.
Sirach 1.10 She is with all flesh according to his gift, and he hath given her to **them that love him**	1 Corinthians 2.9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for **them that love him.**	Sirach is discussing how God gives Wisdom as a gift to those who love him. Paul's point in 1 Corinthians is that he imparts "secret and hidden wisdom of God" to the mature. Paul's use of the phrase "it is written" signals a direct quotation, but the source is not clear in this case. The ending seems to rely on Sirach 1.10.
Sirach 1.25 The parables of knowledge are in the **treasures of wisdom**: but godliness is an abomination to a sinner.	Colossians 2.3 in whom are hid all the **treasures of wisdom** and knowledge.	Both employ the phrase "treasuries of wisdom."
Sirach 2.5 For gold is tried in the fire, and acceptable men in the furnace of adversity.	1 Peter 1.7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ	Proverbs 17.3 does equally well
Sirach 4.31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.	Acts 20.35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.	The 1560 Geneva Bible associates Sirach 4.31 with Acts 20.35 in a marginal reference. Both passages stress giving over receiving.
Sirach 5.11 **Be swift to hear**; and let thy life be sincere; and with patience give answer.	James 1.19 Wherefore, my beloved brethren, let every man **be swift to hear**, slow to speak, slow to wrath:	The 1611 Authorized Version associates Sirach 5.11 with James 1.19 in a marginal note.
Sirach 7.14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.	Matthew 6.7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.	The 1611 Authorized Version associates Sirach 7.14 with Matthew 6.5, 7 in a marginal note. Both passages forbid babbling or vain repetitions.
Sirach 7.32-35 32 And stretch thine hand unto the poor, that thy blessing may be perfected. 33 A gift hath grace in the sight of every man living; and for the dead detain it not. 34 Fail not to be with them that weep, and mourn with them that mourn. 35 Be not slow to **visit the sick**: for that shall make thee to be beloved.	Matthew 25.36 Naked, and ye clothed me: I was **sick, and ye visited me**: I was in prison, and ye came unto me.	The 1560 Geneva Bible associates Sirach 7.35 with Matthew 25.36 in a marginal reference. Both passages encourage visitations to the sick.
Sirach 7.34 34 Fail not to be with them that weep, and mourn with them that mourn.	Romans 12.15 Rejoice with them that do rejoice, and weep with them that weep.	The 1560 Geneva Bible associates Sirach 7.34 with Romans 12.15 in a marginal reference.
Sirach 10.14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.	Luke 1.52 He hath put down the mighty from their seats, and exalted them of low degree.	The parallelism between these passages is apparent.
Sirach 11.19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.	Luke 12.19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.	The 1560 Geneva Bible and the 1611 Authorized Version associate Sirach 11.19 with Luke 12.19 in a marginal reference. The verse from Sirach quotes a rich man (Sirach 11.18), as is the man in Jesus's parable of the rich fool.

LXX Reference	New Testament Reference	Comments
Sirach 15.11-20 11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. 12 **Say not thou, He hath caused me to err**: for he hath no need of the sinful man. 13 The Lord hateth all abomination; and they that fear God love it not. 14 He himself made man from the beginning, and left him in the hand of his counsel; 15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness. 16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. 17 Before man is life and death; and whether him liketh shall be given him. 18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things: 19 And his eyes are upon them that fear him, and he knoweth every work of man. 20 **He hath commanded no man to do wickedly, neither hath he given any man licence to sin.**	James 1.13 Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil, neither tempteth he any man:**	The accusation against God is stronger in Sirach than in James, but the assertion of God's guiltlessness is the same.
Sirach 16.21 It is a tempest which no man can see: for the most part of his works are hid.	John 3.8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.	In the passage from Sirach, God's workings are compared to an invisible tempest. The figure of the invisible wind is also used by Jesus to describe the workings of the Holy Spirit.
Sirach 24.21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.	John 6.35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.	John 6.35 appears to be an allusion by contrast.
Sirach 28.2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.	Matthew 6.12 And forgive us our debts, as we forgive our debtors.	Both passages tie God's forgiveness with our forgiveness of the sins of others.
Sirach 28.7 Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and **wink at ignorance**.	Acts 17.30 And the times of this **ignorance** God **winked at**; but now commandeth all men every where to repent:	The verses speak of winking at ignorance. It may be that Paul picked up the expression from Sirach. In the Greek, the resemblance is less obvious than in English, but is still unmistakable.
Sirach 28.12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come **out of thy mouth**.	James 3.10 **Out of the same mouth** proceedeth blessing and cursing. My brethren, these things ought not so to be.	Both passages play upon the thought that the mouth is the source of opposites.
Sirach 29.10 Lose thy money for thy brother and thy friend, and let it not **rust** under a stone to be lost.	James 5.3 Your gold and silver is cankered; and the **rust** of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.	Both passages employ the image of rusting money.
Sirach 29.10-12 10 Lose thy money for thy brother and thy friend, and let it not **rust** under a stone to be lost. 11 **Lay up** thy **treasure** according to the commandments of the most High, and it shall bring thee more profit than gold. 12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.	Matthew 6.20 But **lay up** for yourselves **treasures** in heaven, where neither moth nor **rust** doth corrupt, and where thieves do not break through nor steal:	The 1611 Authorized Version associates Sirach 29.11 with Matthew 6.20, Luke 11.41 and 12.33, Acts 10.4, and 1 Timothy 6.18, 19 in a marginal note.
Sirach 37.2 Is it not a **grief unto death**, when a companion and friend is turned to an enemy?	Matthew 26.38 Then saith he unto them, My soul is exceeding **sorrowful**, even **unto death**: tarry ye here, and watch with me. Mark 14.34 And saith unto them, My soul is exceeding **sorrowful unto death**: tarry ye here, and watch.	The passage in Sirach treats of false friends. In the quotations from Matthew and Mark, Jesus is about to be betrayed by one of his friends. Both Sirach and the Gospels associate this sorrow of betrayal with death.

LXX Reference	New Testament Reference	Comments
Sirach 37.28 For **all things are not profitable** for all men, neither hath every soul pleasure in every thing.	1 Corinthians 6.12 All things are lawful unto me, but **all things are not expedient**: all things are lawful for me, but I will not be brought under the power of any. 1 Corinthians 10.23 All things are lawful for me, but **all things are not expedient**: all things are lawful for me, but all things edify not.	The Greek is closer than the English here (expedient = profitable = συμφερει). Sirach warns against doing things that are bad for you, which is Paul's point as well, although, in contrast to Sirach, he is concerned with repercussions more serious than those associated with overeating.
Sirach 40.15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.	Matthew 13.5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: Mark 4.5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:	The figure of a plant on rocky soil is common to both passages, but the application is rather different. For Jesus, the plant on rocky soil stands for those who receive the good news but fall away during tribulation. Sirach simply wishes to point out the fruitlessness of the wicked.
Sirach 44.21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to **inherit** from sea to sea, and **from the river unto the utmost part of the earth**.	Romans 4.13 For the promise, that he should be the **heir of the world**, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.	The 1560 Geneva Bible and the 1611 Authorized Version associate Sirach 44.21 with Galatians 3.8 in a marginal reference. Gal 3.8: "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed." Sirach 44.21 may be the source for Paul's view that Abraham was "heir of the world."
Sirach 48.10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to **restore** the tribes of Jacob.	Matthew 17.11 And Jesus answered and said unto them, Elias truly shall first come, and **restore** all things.	Both passages are plainly about Elijah. The notion of restoration is common to both as well, and to Malachi 3.23 (LXX): "who shall **restore** the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly." It is difficult to know whether the passage from Sirach or the one from Malachi was foremost in Jesus's mind here.
Sirach 51.26 26 Put your neck under the **yoke**, and let your soul **receive instruction**: she is hard at hand to find. 27 Behold with your eyes, how that I have but little **labour**, and have gotten unto me much **rest**.	Matthew 11.28 28 Come unto me, all ye that **labour** and are heavy laden, and I will give you **rest**. 29 Take my **yoke** upon you, and **learn** of me; for I am meek and lowly in heart: and ye shall find **rest** unto your souls.	Jesus described himself in a way that is reminiscent of Sirach's description of Wisdom.

Appendix E: References and Links

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Translations used include the American Standard Version, the New American Standard Bible, the New International Version, Lamsa's translation referenced above, the Revised Standard Version and the New Revised Standard Version.

There are three very good Septuagint sites on the internet:

The Septuagint - Theological and Academic Resources for the Study of the Septuagint and Old Greek Versions

Economy Publishing's Septuagint Info Page

The Orthodox Study Bible Old Testament Site